Carolus D G Rex Ang: Sco:
Fran: et Hiberniæ &c:

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THE TABLET, OR CONCEPTIONS Of the Affairs of ENGLAND.

By the Learned Divine *John Arrway*, D. D. Arch-Deacon of *Lichfield* and *Coventry*.

——Vires it vulnere virtus.

LONDON,
Printed for *Tho. Rooks* at the *Lamb* and *Ink-bottle* at the *East* end of S. *Paul's*, near S. *Austin's* gate, 1664.
Where also is made and sold the best Ink for Deeds and Records.

THE TABLET, OR CONCEPTIONS

TO HIS
MOST SACRED
MAJESTIE
CHARLES
THE
SECOND,

By the Grace of God, King of Great *Britaine*, *France*, and *Ireland*, Defender of the Faith. *&c.*

Most Gracious and Dread Soveraigne,

TO stay your most Sacred Majesties longing to do the Will of your

 unexam-

unexampled Father, leaving his martyr'd Body fi
totell you better then tongues are able, or eares are capable of, his more than most barbarous entertainment at White-Hall, by a nameleſſe Piece of unheard-of impudence, hiding his face for ſhame, which God in ſhort time will unmask with Marks of horror to all Lands and Ages; My zeale to his Honour, and Indignation at the

Wrong

Wrong to his Worth (both beyond Epithetes) moved my unskilfull hand (after recovery of the Fatall Blow, reaching all honeſt men farre and near) to receive his bleſſed Memory (recovering in a ſhort Diſſection, and raiſing him from the dead) by an Eſſay (hoping to ſet awork ſome finer Penſill to do it to the life) to take the Picture of his Highneſſe, lying in the cradle, ſitting on the

Throne, and prostrate upon the Scaffold, which meriting only, in that wherein it is also faultie, smallnesse, craves your general Pardon for the great Exemplars sake, whose it is (an ill favoured face cut in a goodly Diamond is not utterly disesteemed) and on whom alone want of all Bookes and Papers, taken from me by his and your, mine and their enemies, would have necessarily fixed mine eye, had I

had

had the mind or need to in-
termingle borrowed Per-
fections of Lines or Colours
in the Draught of it, which
I here present to your Roy-
all hands, as an Earnest of
my resolution, rather to
starve in exile, than change
my Allegiance, being

Your Majesties most Loy-
all, and humble de-
voted Subject,

JOHN ARNWAY.

TO

TO THE READER.

SEeing the World so in love with the rude Draught hereof (which an expert hand might in the Press have bettered, or a small allowance of more time have perfected) that the second view of it better pleaseth the intent Beholders of it than the

the first, and the third than the se-
cond; which, want of friends to
advise, of necessaries to use, of
quietnesse to sit or study (within
the hearing of Princely bloud
shed) of a gentle hand for such
Royall work (my little strength
lying in other Locks) and of per-
spicuity in some particulars of the
Piece bad me dispaire of; I have
not only given it more light and
beauty by a supply of some par-
ticles here and there, as I saw con-
venient, leaving the whole Frame
and Lines unalter'd; but also
strengthening the Argument of the
Army's *Tottering by a paralell of*
it to the late Parliament, and of
the Parliament to the Laps'd An-
gels

els (both whereof were to high stand, and this in something prov'd higher) yet further waken'd the Land, in revenge of His Death and quarrell, who is here Pourtrayed, *and in the Right of His Royall Heire who is there excluded (by a warrantable Example of the men of* Israel) *is to Rise as one man and cut the throat of it; Wishing those who are stamp'd with my naturall timorousnesse (or others boldnesse) would not disdaine to assume my Resolute Loyaltie; who having quit a large Fortune (and as I had my Warrant for it, so have I witnesse in Heaven, That I repent not of it in utter penury) to*

serve

ſerve the firſt of thoſe Worthy Princes, hazard my ſelfe to enthrone the Second.

AN ADVERTISEMENT TO THE READER.

I Am to advertise the courteous Reader, that shall peruse this insuing Treatise, that it was penned by the Learned Authour in the year 1650. And that a small number of Bookes were printed in a small letter at Hague in the same year; part whereof were sent over by him unto his friends and neareſt relations into England; But during the unhappy Usurpation of the late Tyrannicall Powers, it could not be reprinted here without eminent danger impendent over those that should have undertaken it: But seeing God by his Almighty hand and outstretched Arm, hath wonderfully defeated and overwhelmed the said Powers; and set

our

our Royall Soveraign upon his Throne in peace; It was the grave advice of ſeverall pious and learned Divines both in the Univerſity of Oxford, *and in the City of* London, *that this learned treatiſe ſhould not any longer be buried in the grave of Oblivion, but that it ſhould be expoſed to publick view; being partly Hiſtoricall, partly Propheticall; which is a Learned and lively Portraicture of* CHARLES *the* I. *Martyr, who was moſt execrably murdered (O unheard of Impudence!) and decapitated before his own door at* White Hall: *The peruſall whereof, I hope, will give good ſatisfaction to all thoſe that fear God and honour the King; more eſpecially to thoſe that are Scholaſtick, and indued with Academicall Learning; which if it do, the earneſt deſire of him is repleated, who remains,*

Your Servant whilſt
I am

WILLIAM RIDER.

THE

THE

TABLET

OR

MODERATION

OF

CHARLES

THE FIRST

MARTYR.

His great Luminary rose in *Scotland*; which was a grace to it, but a sign of his own sooner going down: It is an unhealthy Ayre for Princes; they use not to live out half their dayes in it. Had not God hid King *James*, of pious memory, in his infancy, the Cradle had been his Grave; the Crown, the Crown of Martyrdom; and not call'd him after into a warmer, and (in those dayes) safer Region, he had

possibly met with more *Gowries*, an
ſtrugled with more Deaths. And Kin
Charles (a bleſſed Ray of that Sunne
took his death thence: For, be the Ex
ecutioner *Outis*, or who they will, th
Judas, who lead the multitude comin
out againſt him with Swords and ſtave
apprehended and delivered him, wer
Scotchmen; The Nation mean while e
deavouring what it could, or can, to l
the unquiet Spirit, which haunts th
Land, may juſtly ſay, *Ex nobis prodie
runt, ſed non erant ex nobis.*

He was exactly perfect in all par
and faculties, eſpecially Intellectualls
by the ſtrength whereof he excell
the Parliament ſtriving Papers wit
him, as much in the evidence as goo
neſſe of his Cauſe. That it was his ſha
that conſtantly fled next the mark, who
ever ſpan the bow; His Reaſon that
prevailed, whoever ſpread it upon th
paper, that none but he did or could d
ctate it, whoever wrote thoſe admirab
Declarations againſt the courſes of
His unimitable ſtile in writing, togeth
wit

ith his invincible behaviour in his *Mo-*
nachia's or ſingle Duels with the
ommiſſioners of it, and *Henderſham,*
d *Bradſhaw* in open Court (when he
d by him only God, who is *concarcera-*
s cum ſuo populo) manifeſt. Wherein he
toniſh'd ſome, ſilenced others (of
hom, that touching the Enemies of
s firſt Predeceſſor, or *Proto-martyr*
ay be truly ſpoken, *Non poterant reſiſte-*
ſapientiæ & ſpiritui qui loquebatur)
nd drove the reſt, finding themſelves
oo weak in point of Reaſon, to the un-
wfull weapon of beaſtly violence, too
nwieldy for his weakened arm of inno-
nce unpractiſed in it: Why elſe was
e commanded ſilence? (O impiety,
o bid him *Peace*, who had given them
reath to ſpeak!) offering to prove his
wn Proceedings juſt, theirs illegal, him-
lf the Fountain of Juſtice, all Civill
ower derived from him; and therefore
radſhaw and all other unauthorized to
xamine him, as our Saviour told *Pi-*
te, Non haberes poteſtatem adverſum me
llam, niſi tibi datum eſſet; but that their

guilty Consciences knowing he spak
Qui si unus habens Authoritatem, tremble
more at the dint of his Allegation
than he seem'd to dismay at the stro
of their Axe; They admired reasoning
whom being silent they would have
held a meer Cypher; only adding val
to other mens writings published in h
name; which was the lot of Prince
lysses among the *Grecian* Embassado
sent to *Troy*.

Φαίης κεν ζάκοτόν τινα ἔμμεναι ἄφρ
νος ἄυτως
Ἀλλ' ὅτε δὴ ῥ' ὄπατε μεγάλην ἐκ ς
θεος ἵει,
Καὶ ἔπεα, νιφάδεσσιν ἐοικότα κειμηρίη
Οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσειε βρ
τὸς ἄλλος.

He was of an even Temper, steeri
besides extreams, excesse and riot, cr
elty and incontinency, whereon an u
even mixture casteth headlong, espec
ally Great or Rich Persons. *Mores ani*
sequuntur temperamentum corporis. In
naturall man (being first animall, befo
he is rationall) the sway of the affec

ns is not unnaturall, knowing no other
aw, than what the inceſtuous Dame
ave her Sonne in Law, who wiſhing
tinam liceret, ſhe anſwered, *Si libet*, l-
t, : And a Law it is with the Apoſtle,
ex membrorum, The Law of the mem-
ers, a law in force, ἀιχμαλωτίζον, lea-
ing captive; the word is drawn from
ouldiers taking and bringing in unwil-
ng priſoners. Whereupon Aſtrolo-
ers, ſeeing the Heavens comm n t e
ody that over-rules the man, and
eading the conſtitution thereof in
he Aſpect of the ſtarres, the ſcope of
he affections in the conſtitution, the
rift of the actions in the ſcope of
he affections, and the manner of the
nd in the drift of the actions, by the
elp of this Perſpective (if Reaſon ta-
ing on her the rule, break not the com-
non Chain) diſcover him from his
Cradle, anticipate his hiſtory, & often-
imes in the beginning of his life, gueſſe
nhappily at the manner of his death.
I grant, the rationall part diſliketh
lwayes, but is ſeldome ſtrong enough

to reſiſt unruly Nature. The vicious pe
ſon cenſures that abſolutely, which u
on ſecond thoughts fits his humou
condemneth in the firſt judgement
the underſtanding, what he liketh in t
laſt: which the will alwayes followin
doteth upon in particular, what it a
horrs in generall: *Medea's* caſe, *Vi
meliora proboque, deteriora ſequor*; a
his, who hating poyſon loved Spide
and the preſent Uſurpers of the Cro
of *England*, who ſpitting at the odio
name of Traitor and Murtherer,
trade in Treaſon and Murther, as ſui
ble to their purpoſes.

This double motion in the ſoul (ca
led by St. *Auguſtine Cœlum Dei*, the He
ven of God: from bad to good, good
bad; firſt diſapproving, then appro
ing it, may be well illuſtrated by the tw
croſſe motions of the Heavens, the o
naturall from Weſt to Eaſt, the oth
Diurnall from Eaſt to Weſt: And
the proper motion of the Moon (bei
moſt remote from *Primum Mouens*) is
all the ſpeedieſt, the dayly ſloweſt:

the rationall courſe of the mind then viſteſt, when it is furtheſt from *Cæcum Amovens*, Blind affection: For, reaſonable ſoules are all alike, there is nothing to chuſe, might you make your choyce; no inequality in ſubſtance or faculty; each hath the ſame parts and properties, no more nor leſſe than others: difference of operation flows from the more or leſſe convenient room wherein it labours: Not that it uſeth Organs, no not ſo much as animall Spirits, they are too groſſe for rationall kind of work; the intellect is like it's Maker, πανόφθαλμος all eye: but that the ſenſes miniſtring Objects find it work while it dwelleth among them; which proſpers then beſt for Science & Prudence, to make a knowing and good man, when their miniſtry is ſtill, and unattended with noiſe of Paſſions, or troubleſome apprehenſions of good and evil, which an untemper'd body moſtly occaſioneth (as a man is, ſo he thinks) and an untemper'd body ariſeth chiefly from an unequall heat, the main active quali-

ty

quality. The exceſſe whereof laviſheth into luxury, pride, ambition, rebellion, murther, the common and known fruits of fiery and ſpleeniſh tempers; the defect precipitates (among other failings) into daſtardy and ſtupidity in a Good Cauſe, which is the extremity of a baſeneſſe, and dayly effect of frozen & dull metal. Briefly, diſtemper'd humours are as ſubject to Paſſions, as paſſions are to diſtemper'd and ſickly humours; like Symbolicall Elements eaſily turned into one another: And an equall temperature (in him who ſeeketh not unnaturally to croſſe nature) is a faire ſtep to equall dealing; eveneſſe of conſtitution to eveneſſe of life, freedome from extremity in Nature, to freedome from exorbitancy in manners, *Temperamentum ad Juſtitiam*, to Morall Juſtice, which is the moderator of Morality, and Rectifier of humane actions; Otherwiſe naturall inclination to vice or Vertue in ſome more than others, ſhould be nothing; which is againſt Phyloſophy, Experience and Divinity; demonſtrating

ing, That as the the unbridled swing or incorrection of ill nature maketh one o-lious (witnesse *Fairfax*, whose Father saw his malignant Aspect in the Cradle threaten mischief, & his Leivtenant Ge-neral, whom from his youth up went for θεροποιὸν τὸ ζῶον καὶ ἀναιρέτικον, that mischievous and pernicious animal, the serpent;) and the correction of it ren-ders another famous (renowned *Socra-tes*, to still his Scholars rage againsta *Physiognomist* taking his marks of le wd ness, acknowledged Nature meant him wicked, but he had crossed it:) So God himself is so taken with that of *Job*, *Ab infantia crevit mecum miseratio, & ab ute-ro egressa est mecum*, implying his studi-ous education of a good *Genius* to a per-fect growth in al sorts of vertue summ'd up in mercy (*Non adulterabis & si quod a-liud est mandatũ ἐν τούτῳ ἀνακεφαλαιοῦται hoc verbo summatim repetitur, diliges prox-imum tuum sicut teipsum*) That he extoll'd him above mortality, *Nunquid considera-sti servum meum* Job, *quod non sit ei similis in terra, vir simplex & rectus, ac timens*

Deum,

Deum, & recedens à malo, Hast thou con-
sidered my servant Job, *that there is no*
like him in the earth; a perfect and u-
right man, one that feareth God and escheu-
eth evill: Whereupon *Philo* bringeth
him in loving to praise the towardly
moulds of Nature (whether quiet as
Noah's, peaceable as *Melchizedeck's*,
sublime and fatherly as *Abram's*, Royall
as *Jacob's*) which he hath made to dif-
ference some from others, as Antidotes
from Poyson, or as usefull living Crea-
tures from deadly Serpents. And as a
naughty disposition cannot proceed
from Goodnesse of naturall Constitution;
so a vertuous inclination or good
nature cannot derive from badnesse of
naturall Constitution either in excesse
or defect: for why should inequality pro-
duce equality, or equality inequality; why
should any *Medium* beget an extream,
or any extream a *Medium* or disposi-
tion to good? wherefore the bad descen-
deth from want of temper, unevenesse of
constitution; the good on the other side
from temper, evenes of constitution; this

bends

bends, and in a manner fixeth the mind on right Objects, that on wrong, men commonly grow ſtrait or crooked as they are ſet in the womb; imbred properties and conditions are hardly movable: So unſpeakable (in my poor Opinion) is the Fundamentall bleſſing of a well compoſed nature; ſtout, yet ſtay'd, juſt, yet mercifull, patient, yet reſolute, chaſt and ſober, ſweet and gracious, mild and gentle: In a word, looking towards and leading to all goodneſſe, as leſſe paſſionate, more ingenuous and tractable. See here *in tranſitu* a ſhort diſcovery of the nature and treaſure of a Quality generally magnified in our expreſſions of mens good deportment, ſaying, *Such a one is of an even temper*, but never yet deſcribed or glanced at by any, as if it could not be found out without the Card of King *Charles* to guide to it; or as if it had been reſerved a purpoſe to bear the name of his temper: Who excelling (all the world knows) more in the Prerogative of naturall moderation than of Regality, might (as

Philo

Philo praiseth young *Moses*) have been suspected πότερον ἀνθρώπου, ἢ θεοῦ ἢ μικτὸς ἐξ ἀμφοῖν whether he were humane, Divine or mix'd of both.

Nor went he about by untoward carriage to raise this Royall Foundation, some who let loose the reines to youth full lusts, though (as the same Author writes of the same Prince, μυρία ὑπὸ καύματα διὰ παρασκευὰς ἀρθόνους ἃς αἱ βασιλεῖαι χορηγοῦσιν, ἀλλὰ σωφροσύνῃ καὶ καρτερίᾳ, ὥσπερ τισὶν ἡνίαις ἐνδησάμενος αὐτὰς millions of provocations through large provision which Royall Palaces administer, but reining them in by temperance, raised upon it all vertuous habits, each whereof is too large for my little Tablet, asking a volume. I shal only touch one link of the golden Chain, for all are concatenate, where one is perfect, that by proportion thereof, the rest (as *Hercules* by his foot) being imagined, you may see the cause of that admiration that carries him unto heaven. And that is the mention'd vertue extended by the

Di-

Divine Philoſopher to the moderation of fears and raſhneſſe, rewards and puniſhments, as well as of luſts and pleaſures; which reconciling to Reaſon, and Reaſon to Faith, it ſettleth an abſolute Government in the mind under *Sapiente* and *Prudence*, making a glorious State of it. A more precious Ornament, by how much harder it is to compaſſe or expreſſe, ſave for ſuch as himſelf, whoſe life was one of the beſt and liveliest deſcriptions of it this Age hath had.

In the Moderation, firſt of Diet, apportioned not by one meaſure, but to the need of Reparation, more or leſſe according to mens ſeverall ſtomacks and abilityes of digeſtion: Where the waſt is ſmall; many times a little ſupply is too much; where the force of naturall heat is quicker to ſpend the moiſture, a great ſupply is too little; the quantity due to one, packs a ſurfet upon a weak, not ſufficing a ſtronger Nature. As inevitable abſtinence is no Vertue; ſo neceſſary fulneſſe no vice. God had given him an able body, and appe-

tite

tite ſuitable to his ſtrength and *Clima*
that gave him firſt breath; which h
moderately ſatisfied, not exceeded, as
Chriſtian, not Epicure; as himſelf no
a *Tiberius Nero*, whoſe diſſolute cour
of life named him *Biberius Nero*, for ſer
vice, not pleaſure; no not by one A
of inſobriety all his dayes; which in
drunken deluge (calling for πυρὸς καὶ
κλυσμὸς that of Fire, to puniſh it) is a
example ſo rare, that the ſober *Spania*
affirmeth, *Quien quiera ſe caſa una zorr*
en el ano. The *Pythagoreans* workin
ſtrange Cures and preſervations by th
golden *Mean*, promiſed the uſe of
continuall health and long life: Other
think *Enoch*, *Elijah*, and the Evangeliſ
hold by this Leaſe to this day: And
were it in *ſtatu quo*, as it was in the firſt
Creation, uſing this tree of life, it might
continue living without end. 'Tis the
ancient Doctrine of the Church, that
our firſt Parents holding this tenure, had
been immortall; and that they ſhor-
ten'd the dayes of man by intemper-
ance. Whence I am bold to ſay, Our
well

ell temper'd light might have endur'd
d blesed great *Britain* with hap-
influence many and many years,
d not the Sonnes of darknesse put it
t.

2. Of naturall delight and pleasure;
ever kept the troth first plighted, held
his first choice, continued his first
ve; neither multiplying it with King
lomon, who had seven hundred wives,
nd three hundred Concubines; Not
ividing it with King *David*, who de-
ending from the Royal bed to truckle
ith *Bathsheba* was (*quoad hoc*) a man
fter his own heart, but adding the lines
ereof all to one (who is the Summ
f all) *he was a man after Gods own heart.*
n affection of love more *affectus*
nionis and the affection of Uni-
on, than it had ever been in the
world before; the separation of her
sweet Society, during the warre, trou-
bling him little lesse than the Eccliпse
of his Royalty. Lo! a degree of love
more exceeding the love of Princes,
than

than the love of Princes, as more intell
gent, more spirited, excels the raptur
of it in private persons? Lo, a degre
which only Christ's to His Spouse st
mounted, only his Royall Consorts,
Retribution equalled: The reciproc
hold of which union, according to Go
ordinance, ποσχολληθήσεται τῇ γυναι
i.e. *agglutinabitur uxori, & erunt duo*
carne una, made the Mystery of wedlo
Mysterium pietatis, the Mystery of piet
and them μία καρδία, μία ψυχὴ o
heart, and one soul, as well as one flesh
more interessed, delighted, and livin
in each other than themselves; singin
in two parts the same words, *Dilect*
meus mihi, & ego illi, My beloved is min
and I am my beloveds. A Heaven
harmony! wherein God bare his par
The *Hebrews* noting the holy name an
gracious presence of God in *Ish* & *Ish*
man and wife corresponding; the loss o
so worthy a president is more than pit
But if it be high Treason against the A
mighty to sever so unfellowed a pair, o
alter *Ish* and *Isha* to *Esh*, that is, to throw
fi

fire between them *Quos Deus conjunxit, nemo ſeparet.* The execrable manner of Divorce amazeth both men and Angels, now joyfully celebrating the conſummation of his marriage with the *Sonne of God*, in leiu of a dear and diſconſolate Lady left behind.

3. Of feares and raſhneſſe: This, all the beginning of his Raign lay aſleep in his peaceſull arms; & O that it had perſiſted undiſcovered, and no unhappy Alarum of Civill Warres had made it known! O that he had continued as God ordained him! *Melek alkum gnimmo*, A King not to riſe, or reſiſt with him, as the *Jews* expound it; as no man ought to do, ſo others render it; In the heat and louder noiſe of the inſurrection; his Allegation to quell it; *That the Militia was in the King*, was not heard, how oft ſoever iterated & re-inforced by him (knowing that Civill Warres thorowly kindled, commonly laſt while ought is unwaſted; like an unmercifull force of unquenchable fire,

ceasing only in the last stick of fuel: yet after in time of cooler blood, lesser dinne, and the Armies Usurpation of it against the Parliament; the Sages thereof hearkned to him, and acknowledged it His, not theirs, or any others.

Heaven and Earth take notice of it as Arbitrator of the Difference, who was in the right, who in fault: for if the Military power were in him, by what Authority issued the first Commission of Warre against him, under pretence of maintenance of the true Worship of God (which his life and death protested) and bringing him to his Parliament, which he had not deserted, allowing alwayes liberty of free accesse to him. Nor fled he from it, but from the Serpent into which his staffe or Power given into their hands was converted; as *Moses* fled not from his Rod, but from his Rod Serpentized; or as his good Subjects first from their private, then from their common home (their Country) to save their

lives and ſoules from the rage of Schiſmaticks: who filling the ſtreets, Hall, and Palace of *Weſtminſter*, deſperately threatned Head and Members, who would not rave in their ſteps, and rage to further their ends; and when the Reckoning cometh, ſome of them will be known by their ears and fingers, which Major *Maxy* and his Aſſociates ſhortned in the expulſion and chaſe of them [preſſing upon the Preſence gate, like *Sodomites* upon *Lot's*) up to *Charing*.

Here like a tender Father (ſo the Law ſtileth him, *Pater Patriæ*) againſt an unnaturall and blood-thirſty Child, he was forced to draw, and ſecond his Diſputation with the Sword: In defence (as the ſequell proves) of Religion againſt Hereſie, Monarchy againſt Anarchy, Plenty againſt Scarcity, the Church againſt Sacriledge, convenient Habitation againſt Deſolation; contentedneſſe againſt Diſtraction, the Laws againſt Licentiouſneſs, the liberty of his Subjects againſt ſlavery, his own, and

their Lives againſt murder, his Throne againſt uſurpation, his Royall Heirs againſt Diſheriſon; nay the Parliament it ſelf againſt Conſpirators, repreſenting thoſe who banded together, and bound themſelves with an Oath of Execration, *Neque manducaturos, neque bibituros donec occiderint* Paulum; *That they would neither eat nor drink till they had killed* Paul. For were they not (as the word *Hammithkaſſherim* Conſpirators ſignifies) bound, and bound by an oath, Oath and Covenant to devour (after the Church, State and him) the Parliament it ſelf laſt (the friendſhip which *Cyclops* did *Ulyſſes*.)

Here, I ſay, he arms, with a Spirit fitting ſo weighty a Cauſe; the courage (I may ſay without flattery) of a Lyon printed within his heart; which his Royall Father King *James* carryed upon his boſome. For taking on him the place of Generall, won he not *Cæſars* praiſe, uſing to his Souldiers the word, *Venite*, Come; not *Ite*, Go? And his who was *Primus in prælio, ultimus*

mus in fuga, first in, and last out of Battel? Lead he not his on, held and cheer'd he not his up to stand by him, and run but his hazard when they took a running in both Battles of *Edgehil* & *Naseby*, which any other people (a poor *Turk* or Heathen) would have thought scorn to deny his Officer? And among the *Romans* the Crosse heartened more than their *Ancilia*, Christianity more than infidelity: A heartlesse Christian is worse than a bold Ethnick, the one denying, the other maintaining his God; the one worshipping the true Deity falsely, the other a false truly. Fresh and fragrant to the *Hollander* is the memory of a *Spanish* enemy; who seeing his *Generalissimo* enclosed by the Prince of *Orange* (without possibility of escape for both) leaped from his own horse, helped him up, and saved his life by a conscientious choise of his own death.

But as the prowesse of *Agamemnon* most befriended by the Gods, booted nothing when the honour of the Day

was destined to the *Trojans*: So when *Jehovah* will appear *Elohim*, and the wi of providence is to deny the victory, va lour it self yeilds, and the greatest pres dent of moderation (called by *Plat Amicus Dei*,) suffers violence by a her of Beasts, scrambling for each lock an mouthfull within their power. God i the last great fight, to humble his haugh ty party, not to disprove the equity o the Cause, to shew his dislike of thei carriage in it, and ingratitude for many great Advantages reach'd by the hand of Prince *Rupert* (His trusty Generall) with their unreadinesse and unworthy nesse to receive more favour, *Incutiendo timorem*, By impression of causeleſſe fear (the Black Rod he useth in the pu nishment of refractory hosts) gave their backs to the smiters, and their lives to the edge of the Sword; And with the pillage of the field, his plate and Cabi net, Wardrobe and Ammunition; the pillage (for the time, the term of his life, to this day, as it hapneth) of the State, his Throne and Scepter; of his Friends

Friends, Lands and goods, Houſes and livings; of the Land, Laws and liberties, Wealth and quietneſſe, Policy and Religion; of the Churches Patrimony, Revenues of Biſhops Lands, Deans and Chapters; of the Church it ſelf, Fonts and Chalices, Bells and Organes, Books and Veſtments, Monuments, and holy Tables, to the poor Cheſt of Alms: In a word, all thoſe things, the violation whereof from the beginning of the world, within and without the pale of Gods Houſhold, was ever held Profanation, the alienation Sacriledge. Yet in the loſſe of all that was in his hand to protect, and poſſibly ſubject to the prey of Diabolicall ſtrength or malice, his Princely Spirit held up. Where to expreſs the rare temper of it of fear and boldneſſe (*Timere novit & audere fortitudo*) as to ſecure his broken Troopes, he made haſt to *Litchfield*; ſo to encourage their drooping hearts, he marched afterwards, as if he had gone to prove his good fortune, not to recruit after bad; diſcovering neither in the tem-

perate pulse of his discourse or counte
nance, more than an unpassionate rese
of it; as if he had been Passion-free; o
not the Patient, but a meer spectator o
the malice of it upon another.

Nor lost he his confidence with hi
liberty, when he was imprisoned, sold
and rendred to the Butchers by that ac
cursed *Scotch-bramble*, to whose flatter
ing, instead of many surer Sanctuarie
(in *Holland*, *France* and *Ireland*) H
chose to flye; to avoid the next storm
which his unrecruited Army was no
able to encounter. Wretchednesse be
low a Pagan to imitate, and above (were
I, as *I* am not a peice of one) an Ora
tour to utter! The more scandalous a
done to a native and gracious King; so
abominably odious, that it denomina
teth the *Scots* **Koning-verkopers**,
King-sellers in all the Low Countries,
and (*si fama vera est, ut est*) *Roy vendeurs*
in *France*, *Roy-vendidores* in *Spain*, and
Re-venditores in *Italy*. A heavy imputa
tion! Yet *I* hope they will wipe it off

the

ounte the Nation upon the Faction, by their
refer preparation and aid to revenge his cauſe
ce; a a *Specimen* whereof is given in the pay-
ator ment of *D. Doriſlaus* for his audacious
enterpriſe of matchleſſe villainy) and
ettle in his inheritance the inheritor of
th hi his name and vertues: who looks gra-
ſol iouſly on the condigne encouragement
at ac of his true friends in *Scotland*, but on
atter he baited offers of the falſe Brethren, as
uarie his exil'd Subjects do on the Armys in-
) H itation to return home; who liken-
torm ing it to a Sea-boy, or ſome *Nulla re-*
s no *rorſum*, anſwer as *Athanaſius* did of the
e be *Arrians* wondering at his abode in ba-
were niſhment "Αιματα διψῶντες, ὥσπερ
Gra σαγήναις χρῶνται ταῖς ἰδίαις κακοτεχνί-
us a αις, thirſting after blood, they uſe their
; ſo wicked fetches as Purſenets: which, if
ina- it were obſcure in the firſt Edition here-
rs, of, is now cleared by the impoſition of
ries, the ingagment to catch the Kingdome,
eurt and make it ſure to them: ſuch a ſnare,
and that all the counſell of hell could not
ata- deviſe a firmer; yet it ſmels ſo ſtrong
off of that place, that their Generall and
the his

his Companions loath the ſcent of
and is ſcorch'd and rotten with
flame thereof, that they who are fri
tened and forced into it, will (with
queſtion) find time to break it.

He diſappointed the proud ends
his un-Princely uſage in frequent cha
ing his priſon (at laſt to unheal
Ayrs) ſtraitening his Line, lengthen
his impriſonment; ſhortening the R
all Table and Wardrobe to weary hi
to compliance: Going from *Pilate*
Herod, and one Dungeon to anothe
with as little ſhew of ſadneſſe, as if h
had gone a progreſſe; extending his p
tience to the length and meaſure of h
reſtraint; nay, taking more ſtomack
his ſcanty Allowance, and putting o
more reſolution at the want of ſhif
he became more glorious by acceſſe o
troubles: Magnanimouſly preferrin
the ſafety of his right and honour be
fore his head; rather to dye a goo
King, than live ſubjected againſt Law
and Conſcience (we have *Verba regis*
mori-

orientis for it, *I had not come hither, had come up to your motions*:) and so unauntedly looking Death it self in the face upon the Scaffold, that he was seen to smile at the feeble power of it.

In all which he was *Melek alkum*, a King unconquered; ὑπερνικῶν, more *than conquerour of carnall lusts* (a great conquest, though the vehemence of the passion and naturall inclination well considered; in a short partaker of the Divine nature transformed into God, whose might is invincible, and Glory incommunicable.

And as fabulous Antiquity reckoned *Hercules* for his Valour among the Gods, who having cow'd the Earth, climb'd the Heavens, crying,

Ite fortes, ubi ducit
Celsa magni exempli via:
Cur inertes terga nudatis?
Superata tellus sydera donat.

That is,

Go Champions, where the high-way leads Of

Of great example; why cowards bea
Your heart back? the Center ove
run,
Gives the Circumference overcome.

So true Christianity warranteth us
believe, and speak him number'd
mong the Saints; finding that true wh
his most faithfull servant piously a
comfortably, told him at his departu
You are going from a temporall Crown to
eternall.

4. Of rewards and punishments; T
exemplary lives and matchlesse Lea
ing of his Reverend Prelates and Dea
of Cathedrall Churches, the study
skill and sound judgement of his inco
rupted Judges, the large apprehensio
and dexterous Pens of his experienc
Secretaries, with the great Abilities
other Officers of State (a rotten Pipp
in a Bunch, promising peradventure fa
at putting forth, now and then, here a
there excepted; the most carefull e
not seeing into the soundnesse of
[hea

art, or fulneſs of the brain (the two
ſentiall principles of a good Miniſter)
t by the actions of the hand and utte-
nce of the tongue; which oftentimes
ove falſe, *Indexes*, doubling the trace
it were, and leaping to hide the falſe-
ſſe of one, and ſhallowneſſe of the o-
er) are a full tale of witneſſes of his
partiall diſtribution of preferments
cording to merit, not chance, diſcre-
on, not favour; for the publick good,
t advancement of private perſons.
nd that to the reaſonable ſatisfaction
think) of all, but clamorous Malc-
ntents; who were either unable to
ear Rule or Office thorow want of ſci-
nce, (yet viewing their ſmaller parts in
multiplying glaſs, ſhewing them
eater than they were; they either en-
yed the grapes themſelves as above
eir reach, or taller men than them-
lves, who were made to gather them:)
r if ſufficient, unfit; thorough fault of
dgement and experience: Otherwiſe
ey had not thought nothing could go
ell, where they ſate not at the Helm;

or

or that a few honourable places i
Church and State, could pleasure a
that the then flourishing Universiti
and Innes of Court yearly sent forth a
compliſhed.

His ready ſubmiſſion of the gre
Cauſe of Ship-money [the Grievan
of the Land] to the Tryall and Dec
ſion of the Judges, who by applicati
of it to the Law, beſt knew the juſtic
or injuſtice of it; His ſtrict charge
equall dealing between party and par
without fear or favour; His diſpleaſur
againſt the ſhuffling of one or two
them; laſtly, his gratious reſolution t
leave it off after Sentence given on hi
ſide by the *Major* part (fearing perhap
the *Minor* might be the better, or tha
the matter was undecidable like th
controverſies paſſed over by the *Roma*
Senators with a *Non liquet*, His war
conſcience would chooſe the ſafer, *He*
neſtum ante utile) is as clear a Teſtimo
ny, that he was none of thoſe Monacch
who (as if their Arms were a half Moo
with the Motto, *Donec totam implea*

Cir-

circumferentiam) fling at all; nor of those Tyrants whereof *Samuel* speaketh, *Hoc erit jus Regis qui imperaturus est vobis, Agros vestros, & vineas & oliveta optima tollet, & dabit servis suis, sed & segetes vestras, & vinearum reditus addecimabit, Greges quoque vestros addecimabit, vosque eritis ei servi*: But of this Constitution who was *Deliciæ humani generis*, The flower of Man-kind; whose word was, *Non mihi, sed populo meo*, Not for my self, but for my people; and his commendtion, *Abstinuit ab alieno, si quis unquam*, If ever any were just, Behold the man.

His like exactness in the correction of Malefactors is most notorious in the case of murder: As he heard with sorrow the cry thereof; so you might *citius Solem è Cœlo*, sooner draw the Sunne out of Heaven, than him from Righting of it; sometimes mitigating or delaying the punishment, never pardoning the execution.

My pensill here stands at gaze, thinking of the cruell retribution of his righteous

tcous carriage! That the only life of the Law ſhould be adjudged deſtructive to it! The uprighteſt Umpire Cauſes, unequall, The expert and carefull Pyſician of the Kingdome, pernicious! The ſecond Prince of peace, contentious! and all by his ſycophantizing Court of Parliament, loading him with it's own crimes, and forcing his pure hands once to dip in blood; for herein ther ſuffered than gave ſentence of death againſt the Lord Deputy; Though he laid his own on it, as meriting and provoking Gods hand upon him.

Tis true, if the Earl were unguilty (as all believe) then, as *Auguſtine* (a great Father of the Church, and glorious Saint) was *Durus Pater* a hard Father ſo he (a tender Nurſing father of the ſame, and bleſſed Martyr) *Durus Dominus* to him [and him only:] Both for rigid Cenſure, of innocent infants, the one; of an unfaulty ſervant, the other. And as that was *Nævus Auguſtini*, the Saints errour; ſo this *Nævus Caroli Re-*

gis, the Martyrs, that unretracted, this recanted as openly as committed, and pardoned upon Confession. Was not the Kings *Peccavi, I have sinned* (in the matter of *Uriah*) immediately answered with, *Deus abstulit peccatum tuum, God hath taken away thy sin?* Nay, Βλέπε ὀξυτάτην θεοῦ φιλανθρώπου μεταβολὴν, See the most sudden change of God the Lover of Mankind) while it was only purposed, not uttered, *Dixi confitebor adversum me injustitiam Domino, & tu remisisti impietatem peccati mei: I said I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sinne:* And are not the holy Scriptures written for our learning, that we might have hope?

Yet as *Josiah* lost his life for a sin remitted; so the Law (*Quicunque effuderit humanum sanguinem, fundetur sanguis illius*) condemned him, and God decreed his end. Notwithstanding, his Foes who sought it *sans l'avoir gaignè*, without cause, and κακοήθειαν τῶν κυριοκτόνων Ἰουδαίων ἐζέλουν, wrought it by

force of Arms, as the *Jews* did *Christ's* [delivered also by the pre-determinate counsell and foreknowledge of God] were alike guilty of Royall and innocent blood. And if the penitent and absolved Accessary, incessantly urged, and in a manner, for quietnesse sake, necessiated to do amisse, were sentenced to dye without remedy: How irrecoverable is the sentence, and infallible the Execution of the wilfull and impenitent Actors in both Tragedies, who are condemned already *Iudicio præscientiæ*, and whose damnation sleepeth not? God forbid, we should think he would take and tear in peices a harmless Lamb, driven for succour to spoyl a branch of his Vineyard, and suffer a hundred Regiments of wild Beasts to lodge in it and make such full spoyl, that nothing can be added by this or after-Ages, without a day of slaughter prepared for them.

He rendred to man his, and to compleat the *Platonicks* sence of *Suum cuique*; to God his too; in begging of him, and giving to him. 1, The

1. The hour of prayer had not the like obſerves in any *Series* of Chriſtian Monarchs going before him; Nor can it have a better in thoſe that follow him. Going upon *Parole*, after half a yeares longer incarceration for my challenge of that *Goliah*, in whom the uncircumciſed moſt confided, to a diſpute before the priſoners and Committee, touching his own daring Argument in the Pulpit againſt his Majeſty; which he promiſed to accept the next day, but conſcious to the weakneſſe of his Cauſe, thriving better in the field than Schooles; by Bullets than reaſons, he plaid leaſt in ſight ever after, I ſaw him in *Wales*, where he was alſo hunted like a Partridge on the Mountains, often changing, never neglecting the Oratory, ſometimes conſecrating with his vertuous preſence profane Inns, as he after did unhallowed priſons. When they did their beſt to ſmother his ſoul by an uncharitable denyall of that liberty to him in the exerciſe of the true, which they gave themſelves in the uſe of all falſe

Religions, brought in by ſhip-fulls from all infected places under Heaven, allowing him only ſuch Miniſters whoſe breath is infectious, and monſtrous prayers had need aſk forgiveneſſe for themſelves, he turn'd his own Chaplain to give it breath, in a ſmall and uncourtly audience, had not the preſence of God, and His good Angels made it up.

2. In giving to him he was no leſſe ſingular, but as far from thoſe Potentates, who with *Senacherib* make themſelves Gods, or with *Sapho*, who having taught his tame Birds to prattle *Magnus Deo Sapho*, The great God *Sapho*, ſent them to teach their wild fellows the ſame Leſſon, canvaſe for the place, as they are from God. His piety gave place to his higheſt Soveraignty, by acquieſcency in the Title given him in the *Canon*, *Solo Deo minor*; in *Tertullian*, *à Deo primus*, *poſt Deum ſecundus*; and of *Juſtiniam*, *ultimus Dei ſervus*; contenting himſelf, ſo he might be the laſt man, and bring up the rear in his ſervice.

vice. His Sanctity rendered honour to his Excellency, Dignity, and Prehemi-nence, by a free and gratefull return of mind and reaſon (which he received from his hands without help of Ele-ments concorporate in the body, or of Angels and ſtarres contributing to the lower portion of the ſoul) ardently in-tent, and wonderfully tranſported with the knowledge and love of him. His Religion (and a threefold cord is not eaſily broken) paid homage to his uni-verſall Royalty, by ſtooping his Laws and Ordinances, thoughts and wayes, private and publick, (the matter of the Earl, as King *David* did his, the matter of *Uriah* excepted) to the imperiall ſway of his Scepter. And had his Sub-jects, by his example to his Soveraign Lord God, given him half his due of Precedency to his Supremacy, of Reve-rence to his Majeſty, and of obſervance to his Regality, we had ſit under our own Vines, and under our own fig-trees to this day.

And for a further demonſtration of

his unwillingneſſe to detain ought belonging to him; although he would have been glad to pawn his own Rights, to purchaſe the ſweet fruits of peace; Reſtitution of his Dominions; Liberty, Reſt, Quietneſſe, with the amiable Society of his Royall conſort and lovely pieces of himſelf, like Olive Branches round about his Table: Yet fearing more to ſeize on that which man gave to God, entituled, *His portion, his Tithes, his Offerings*, by a ſpeciall way of appropriation, that they might be untouched, than he was troubled to part with that which God gives to man, and to rob God than himſelf, according to the good counſell given to King *Lewes*, *Aſſenſum non præbeat improbe affirmantibus, non debere eſſe res Dominicas*, id eſt, *Domino Dominantium deditas, ita ſub defenſione Regis, ſicut propriæ ſunt hæreditates, magisque, quia quanto Deus eſt excellentior, tanto præſtantior eſt Divina cauſa mortalium poſſeſſione: quarum divinarum rerum Defenſor & cuſtos divinitus inſtitutus, non ſolum eas ſervare, ſed etiam multiplicare*

tiplicare debet, magisque illa quæ diximus præstantiora quam sua illum defendere oportuit & augmentare) Neither the Fruits of peace, nor sence of present, nor fear of longer and harder bondage, girt with as many Deaths as guards, could draw him to defile his hands with the sale of Gods Patrimony, or abolition of Episcopacy, further than the reference thereof to the judgement of a *Synod*: Which having before it's eyes the sad example of upper *Germany*, weltering in gore thirty yeares, and made a desert without house or harbour in fourty *English* miles riding; a heap without distinction of Bounds or Land-marks, as *Ægypt* after the flood of *Nilus*; and needing the Art of measure to be divided among the Remnants, bid from all parts to till it, more than *Ægypt* it self inventing it: And all this, after the Lord had waited without successe for restitution of his inheritance, partly thrown open to the Common, profane or publick use, and partly jumbled together with the Heritage of the boldest Chapmen: Nay, having

having before it's doores, the same or worse Spectacle of Gods dreadful wrath, he had cause to think, if it had been convened, it would not likely have added fewell to that fire, which the first destruction of the Church helped to kindle. God menaceth to take away that which is stiled theirs, who are bold with that which he calleth his; And who seeing his hand upon a Nation laden with his spoyles, will not say, 'tis in way of retaliation, to be even with it? The great Councill of State had done better, and better for the preservation of themselves and their Trustees, to appease his anger by acknowledgment of the sin of Sacriledge, which the devastation of the Land indigitates, and by study of Satisfaction by restitution, which he demands *affectu, si non effectu*, really or affectionately performed to a mans ability, no remission without it; as good Disciples of their Religious Master, who in restoring, as I have heard, somewhat of the Churches Right coming to him by his Predeces-

sors

lors exchange of Crown-Land, ſhewed his good will to render back all, and hated of what he could not correct; than to increaſe the fury of his diſpleaſure to the preſent viſible, and without his plenteous goodneſſe, the utter, ruine of the Land, by ſweeping away all his Portion in Lands, Tithes, and Offerings. 'Tis no contradiction to ſay, as the Lords ejection of the Biſhops out of the upper Houſe, was the Houſe of Commons ejection of the Lords: So the Houſe of Commons Diſſolution of the Church [*al piu potere*] was the Diſſolution of the Houſe of Commons: When the old Father *Criſis* by a large ranſome tendered with prayers and tears, could not obtain his Darling taken Captive by *Agamemnon*, he got *Apollo* to wreſt her from him by the Peſtilence, So oftentimes God is fain to extort his goods out of tenacious hands, and to cut off, where they will not let looſe. The holding back of *Helena* continued the *Grecian* warrs againſt *Troy*, to the ſacking of it; God give, that theſe broiles

broiles ſcatter us not (for detaining ſome, and ſeeking the reſidue of his peculiar) to ſay with the baniſhed *Trojans*, *Fuimus Troes*.

This ſort of Traffique or Merchandiſe [ἐμπορικὴ τις, in *Plato*] betwee God and Man, in aſking of God himſelf, and giving to God himſelf, was *Purgatio ſolvens*, a ſtrong Purgation, after the gentle uſe of Moderation in the Premiſes, as a good preparative to expell corruption of worldly Greatneſſe. And inſtead of a Recapitulation of what is ſaid, diſcovers his prudence comprehending all morall Vertues, and Sapience regulating them and Spirituall.

1. Prudence, as the Founder of Morality, made him a good man, and good King: Firſt, by accommodating him with means to attain perfection; with meaſure to perfect ſoberneſſe without intemperance; with wedlock, Chaſtity without incontinence; with refuge from tumults, innocence without partaking of other mens ſins, with endeavour of arms

Righ

Right without injury; with temper, Resolution without impatiency; with severity, justice without effusion of bloud; with contentednesse, justice without oppression; with Supplication, plenitude without misery or necessity; with payment of Tribute to God, his peace without breaches; with maintenance of his Cause, and restitution of his Divine Right, Justice without defraudation. Then by teaching him so artificially to conform generall Rules to particular actions, that by the prudent application of his good principles in the common and civill Laws [testified by the Masters in both faculties] and of his other Politick and Morall Maximes, known to all, and of all them readily served to his understanding by a retentive memory, able to recognize any whom he had once seen, to the accidentall occurences of his life and Raign; he drew conclusions, tending even in warre to peace and welfare. In his *Proficiscere*, *Go you*, to one; *Veni*, *Come you*, to another, *Fac hoc*, *Do this*, to a third; the most expert

Com-

Commanders gave him the comme
dation of a cunning, though unfortun
Centurion. And he argueth ill, who c
lects improvidence from misfortun
is an unskilfull Moralist, who takes t
height of Circumspection by uncert
Victory: That leads to this; this
wayes follows not that: That is a he
to this; this no certain sign of tha
What watch hath Caution to preve
incorrigible fear in common Souldier
or undiscernable treachery in a Cou
sellor or Commander, or the unavoid
ble push of irresistable Cataracts? The
is no hold of faint-heartedness, no loc
against falsehood, no fence for ove
mightiness. Sometimes the veri
Simplicians are most lucky, the wis
Polititians least, especially where orde
are unobserved. Had his enemies bee
wise in their generations, they had n
done all that they dared to do; Or gran
them to be as Politick, as fortunate,
they are farre from wise Governors;
subtile *Achitophel* by the composition o
his name (*Achi*, and *Tophel*) was but a
piece of folly doubled. Where

Where he was at a ſtand (as who is able to found all matters! Many heads ſee further, and bind faſter than one: As in *Hierarchy*, the inſufficiency of a Dioceſſe to decide a controverſie, is ſupplyed by conſultation of a *Synod*; the defects of a Synod by *a Generall Councel*, where the holy Ghoſt is Preſident: So in policy, two eyes ſee more than one, and many more than two; *In multitudine Conſiliariorum eſt pax*) He adviſed with his privy Council: Where His privy Council could not ſatisfie him and his people, he called his *Parliament*. The great and unweldy Body whereof wont to move ſlow, but ſafe, ever ſafer than this laſt: Which (as the *Alarum* following the Treatiſe amplifies) looking too high, in aiming at his Prerogative; coveting too much, in aſking of him the Church which he could not give; going too farre in taking his Sword from him; growing too fierce in drawing upon him with it; running headlong, and laying hold on him, threw it ſelf under foot, many of it's Mem-

Members into prison, and him upon t
Altar, whereon his spotlesse soul sus
red for, and by the sins of the pe
ple, which speak him not unwise, b
undeservedly unhappy in their impr
dent treachery: And unhappy only
to men, but happiest in the highest d
gree, to be accounted worthy to be en
bled to make reluctant nature bleed
the name of Christ: I observed, th
the Moderator of himself (whosoeve
is a friend to God, much more a go
man and good King conjunct. He w
a Friend by double right, and by a su
token, *usque ad aras*: Death it self cou
not divide God from him, nor hi
from God; who going thorough th
storms of it with King *David* (signifyi
a friend) who was only ready to dye
him (*Si ambulavero in medio umbræ mo
tis, non timebo mala, quoniam tu mecu
es*) could not forsake our *David*
who after many a tough and bitter co
flict on his behalf, actually laid dow
his life for him; so that the Elegy
of the one, fitteth the other, *Vir bellio*

us & prudens, & Dominus cum eo, He as a man valiant and wise, and the Lord as with him,

As singularity of gifts recompensed is naturall let in speech, which circumpective Nature in a piece of curious workmanship oft leaves unpolished, last the full brain vent inordinately, By ne double guard naturally set upon it, uperfluity of words should seem monrosity, the richest mines have their nouths shut, making least shew of treaure; the empty Vessel flotes and haens, while the well laden dives deep, nd draws much water; an unsteady ongue speaks an unsetled head, a staid peech discretion. *Isocrates* (that *Attick wren*) was the sweetest Orator and orst Speaker, the most delicate compser; and harshest utterer of an oratin under heaven: *Moses* having all the arning of *Ægypt* (the only Universi- then in the Universe) might be true- said to have all the learning in the Vorld, a Princely capacity to conduct

Duro

Duro cervice Populum!) yet he telleth God (knowing his ſtammering better than himſelf) he was not *Iſh devarim*, a man of words, but even after God had ſpoken to him, *Cevadpe*, *Cevad laſhon* heavy, and hard or difficult of ſpeech interpreted by *Tremelius* a let (*impedi ore*, *impedita linguâ* (by the *Vulgar* a le and ſlowneſſe (*impeditioris & tardior linguæ*) And by the *Targum* ſuch a dee impediment (יקיד מלה ועמיק לשן That he was fain to pump for it. So hi Capitall, and ſole civill errour was i expreſſion of too much goodneſſe un thankfully abuſed; in ſwelling his peo ple with Acts of Grace, unreaſonabl for them to aſk, or him to give, withou more aſſurance of better uſe of them, i being συμπεριφερόμενοι, carried abou or lead away with the love of an Adul terous Parliament, recompencing hi dear reſpects, as Miſtreſſe *Arden*, i *Hollinſheds* Chronicles) did her lovin huſband; who truſting himſelf in he falſe Arms, loſt his head-piece. As *ſpon ſus Regni* the Huſband of the Kingdom h

he took it to be a helper to him; And by *Solomons* adviſe in nuptiall Love (תשגה, *In amore ejus errabis jugiter*) he might have erred in love of it without guilt of error; the fault was, in leaſing to it a ſpeciall branch of his power, during the pleaſure of it, in binding himſelf to attend the leiſure of its malicious errours; in giving it leave to ſit, till it could ſit no longer; & ſo it did, till it caſt its Plumes, in hatching a Cockatrice egge to *Eſay's* flying Serpent; that rowſed and ſcattered it:) In a word, in making it perpetuall that made it ſelfe dictator, this perpetual *dictatorſhip* undid him. At the Feaſt of *Saceas*, the *Babylonian* Slaves chooſing a King among themſelves, Governed their Lords and Maſters: So in the time of Parliament which his writ conſtituted, his conſent continued and perpetuated ſome Subjects Governours, under him, of all the reſt; and they made themſelves Kings under five members, and him a meer ſlave, either to the whiſtle of their Bills, or to the ſcourge of their Souldiers; to

gratifie the one, or to be carried up and down by the other.

And after *Otho* he was the second Prince I have read of, who evidently gave away himself; his Clemency helped his beneficence to shorten his Raign, and life: His trusting out too much of his Royal Estate, to set up over greedy and untrusty dealers, broke him.

At first, the life and Lines of *Britain* were in the Kings hands as Conqueror: who in the restitution of both, tying some to serve him in the warres, all to *A*llegiance by an annuall Oath; Summoned *Lay* and *Clergy*, more or lesse of either, as he pleased to advise with him *In arduis negotiis Regni*. This his great counsel growing on him in all *A*ges, the last above all put together, was now become as unlike the first, as it was the Privy Counsel resembling it; and the liker it is to that, the neerer is it to the Constitution of Parliament; for *Primum in omni genere mensurat cætera*, The first in any kind is the measure of all the rest: Yet covetously affecting *Phaetons* undue

undue, and unmanagable height, it felt his Precipitation.

2. Sapience, as the Benefactor to all Morall goodnesse, made him a more exact Christian without impiety, as prudence a good man, and good King without incivility, judiciously to understand, and rightly order, without Superstition, or imperfection, *Acts* touching God; in himself and others.

1. In himself first: For, to omit the heavenly speculation of his Book, that *Kiriath Sepher* or *Academy* of Christian learning, incomparably plyed by Students, dayly in all places magnifying and asking for it, in the phrase of *David*, praising and asking for *Goliah*'s Sword, *There is none to that, give me that*: The golden method and vein whereof, as of his set hand drawing for perpetuity, is not obscurely seen in the Letters of his running hand, painting for short continuance: And as the Parliaments censure of them resembled *Julian*'s scoffe

at ſome chriſtian writings, Ἀνέγνων, ἔγνων καὶ ἔγνων, *I have read, underſtood, and condemned them:* So the Chriſtians reply to *Julian* would have fitted the Parliament, Ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως, *Thou haſt read but not underſtood; for hadſt thou underſtood, thou hadſt not condemned them:* A preſumption, hatred, and neglect of God ſhew want of wit, (*Dixit inſipiens in corde ſuo, non eſt Deus,*) ſo fear, love, and care of him, ſtore of wiſdom, fear uſhering, love accompaning, and care attending it; and who more fearfull to offend, or more take with him in holy Scriptures, (the *Pſalter* eſpecially, as the total containing Hiſtory, Prophecy, Pſalmody, Philoſophy, Myſtery, and what not?) or more carefull to walk in *omnibus juſtificationibus Domini, in all the Commandements and Ordinances of the Lord blameleſs?* infatuating luxury, the firſt (*Statim aquitur* [ſcilicet meretricem] *ignorat quod ad vincula ſtultus trahatur*) ſo abſtinence the ſecond; and who m

abſtemious? As earthly-minded impatiency that; ſo patient ſuffering of wrong (as ſavouring altogether of high and Heavenly matters) this; and who more long ſuffering? as giddy haſtineſſe the one (φαίῃς κεν ζάκοτόν τινα ἔμμεναι ἄφρονα αὔτως) ſo compoſedneſſe the other; and who more compoſed? who liker *Moſes*, whoſe matchleſſe meekneſs (in the judgement of *Dionyſius*) made him worthy of Gods appearance to him? I imagine, one reaſon why he is ſaid to dwell in the Buſh, (which he only once viſited in a ſoft flame of inoffenſive fire) is, that he cannot leave or look off the ſtamp of his own gentle nature: He paſſed by *Elijah* in a ſtill and ſoft voice; He could not but take up his lodging in the quiet boſome of His Majeſty. To wind up all on one clew; as Averſion from God, and converſion to the creature, is the immanent effect of folly; ſin and fooliſhneſſe are *Termini convertibiles*, *Terms reciprocal*; *Navalath* comprehends both: So averſion from the creature, and con-

version to God, the immanent effect of
sapience; & his religius heart was so fix
to him, that neither the force, nor love of
three Crowns could move it from him.

2. Then in others; manifested, as by
His most Gracious incouragement of
the Universities to the necessary study of
the Liberal Arts (the Hand-maid) the
honourable of the Civil Laws (the
Usher, the misse whereof we had felt
in forreign Treaties) the comfortable
of sacred Theologie (the Mistress) to
repel Atheisme forcibly breaking, and
Heresie subtily stealing into the strong
hold of Truth: So by his care that the
Holy Scriptures should be interpreted,
not by novelizing Humouristes, but by
the primitive Fathers and Councils, the
want of which skilfull and faithfull Pi-
lots drownes men in errours (faithfully
preached in the forenoone and cateche-
tically dealt in readier portions in the
afternoone in all the Consecrated Places
of Gods worship; the repaire and
beauty whereof He so tendered, That
an Honourable Personage saying of two

to-

together ruinous, *For want of other remedy, one might be pulled down to mend the other*; His *Conſtantine* ſoul replyed, *God forbid, O God forbid, my Lord.*

So ſingularly vers'd was he in the Government of both, to the mind of God, joy of Angels, happineſs of the body Eccleſiaſtick and Politick (unhappy only in the ignorance of its welfare) till a bloudy Iſſue unadviſedly made in the Earle of *Strafford*, weakened the powers of it: God permitting a ſort of wretches (whoſe wickedneſſe wants a name bad enough for it,) under pretence of curing diſtempers in it, to caſt it into a ſchiſm; cutting off, First the Members, then the Head, laſtly (*Quantum in ſe*) the Royall Root and Branches, by Proclamation with *Sheba's* trumpet, *Non eſt nobis pars in David, neque hæreditas in filio Iſai*; The curſe of lapſe upon lapſe overtaking many of thoſe whoſe feet were ſwift to ſhed blood, *Let them fall from one wickedneſſe to another, and never come at thy righteouſneſſe.* And ſeeing them runne Diviſi-

on

on among themſelves, harquebuſeting ſome, beheading others, and threatning more of the ſame *Conciſion*, I am ſure they cannot ſtand, nor tumble further but into ruine. And if the prime Method of Gods revenging hand (cruſhing the Spring before the irregular Movers, puniſhing the ſlyneſs of the Serpent before the ſillineſs of the Tranſgreſſours) vary not, the laſt drop of *Covenanting* bloud (the firſt ſpecial Actor in the former *Tragedy*) will begin, and of *Independent* (the laſt Actor in it) end the next *Tragedy*, in earneſt of further recompence for his wrong, who after a lingering kind of continual Martyrdome ſuffered out to the laſt (which is the laſt and higheſt ſtrain of moderation, in the end whereof the Queen of *Sheba*'s report concerning *Solomon* may be the Readers of mine touching our *Solomon*, yielding us all the time of his undiſturb'd Raign *Shalom*, all poſſible bliſſe in Peace, *Non eſt mihi nunciatum Dimidium, thou haſt not told me the one half*) purchaſed a greater Name among

among the Saints, than he had before among his Subjects.

As a Father, He held for Himself, and his Heirs: And as it is a sinne against Nature to alienate the Crown; so is it a fault wilfully to impaire it; being his and theirs, theirs and his. *Rachel* and *Leah's* claim in the Estate of their father *Laban* shewed him bound by the law of Nature to leave it (all he could) undiminished. Besides it is undeniable, That the Ruler of the world (doing nothing within the sphere of finite Agents without their ministry) swore Him at His Coronation his Vicegerent, and Defender of the Faith; To defend (to the uttermost of his power) the Doctrine and Immunities of the Church, with the Rights and Liberties of the people: And say, were there ever the like Oppressours of the one, or Persecutors of the other, or *Apollyons* of both? Did not his exposition (who is τὴς αἱρέσεως αὐτῶν πρωτάτης, καὶ τῶν πονηρῶν αὐτῶν βουλευμάτων ὑπερέτης, *The Ringleader of their Heresie, and Minister of their wicked*

cour-

counſels, who hath nothing of *Pet*
but his name, and the ſpirit of ſeduc
ment; or of his Commiſſion unle
it be, *Vade Satana*) of the *Kingdome*
Heaven for the Kingdome of *En*
land, on thoſe words, *The Kingd*
of Heaven ſuffers violence, and the vi
lent take it by force plainly intimat
That they take a Cloude for *Juno*; *Alt*
Orbis Britaniæ, *The other World of Brita*
for the world to come; the Scepte
thereof barbarouſly wreſted from hi
hand, for that of righteouſneſſe; the Roy-
all Robes pulled from his back, fo
the wedding garment, the Crowne and
Diademe from his head, for that of im-
mortality? Did they not then, and do
they not ſtill leave no ſtone unmoved to
make his unſpirited (& therefore apt to
be unchriſtened) Subjects all *Demaſes*
to embrace this preſent world & to ſe-
duce them into the way (for it is moſt
certain, unchriſtian courſes cannot have
Chriſtian ends) either of the *Alcoran*,
by indulgence of *Poligamy*; which their
opinion, creeping into corners to hide
their

their looſeneſſe, countenances; and their Apoſtle, *Peters* by name, but *Judas* in hair and carriage, is known to have practiſed; Having one wife in *Holland*, and one or two more at the ſame time in *New-England*: Or of the *Talmud*, by invitation of the Profeſſors of it to return, who for their own horrid ſpite to *Innocents*, whom they crucified on *Good-Friday*, were heretofore baniſh'd *England*: Or of the *Pantheum* the Church of all ſorts of *Paganiſme* by Licenſing all Religion but true, and going beyond the Cannibals in impiety, Theſe, eating commonly wild men; Thoſe, only the fleſh of Gods people: Or, which is moſt like, into the practice of all three together, *Turks*, *Jews* and *Infidels*, like that *Egyptian*, who, as *Joſephus* gueſſeth, made Gods of cats and dogs, and all other creatures; That the diſtracted humours of his miſguided Subjects running in croſſe channels, might not meet in conſpiracy, as if they meant to pluck Heaven beneath, and Hell above the Center; or as if the

the Sect of *Cain* had now its Revolution after one thousand six hundred years holding, the path to Heaven is the way Hell; the way to Hell the path to Heaven? All which detestable errours in testimony of his unstaggered faith in the verity of both the Tables of the Law, whereof he was Warden, he resisted to bloud; yielding no iot or tittle contain'd in either, but mastering by prostration of his head upon the block, that which he could not in a military posture; naked, that which chased him clad in armour; single, that which overthrew hosts of men, the World thorough faith, which strengthened by the Holy Ghost exhibited in the blessed Sacrament, and who is able to say not? manifested, first I say not in the likenesse, but in the strange appearance of a Dove, with a voice from Heaven in the presence the night before he suffered; then, in the seasonableness of the Passion-Chapter ordered to be and accordingly was read before him in time of Divine Service the 30. of *January*, the

the day of his ſuffering, as if the Biſhop of our ſouls had ſet the ſervice for the day before the laſt Century; conſtrued the Scaffold, as *Elijah* did *Carmel*, for the place of his Aſcention; the aſſent thereof, for the lower rounds of *Jacob*'s Ladder rear'd up to Heaven; the bluſtering ſtir about it, for the Earthquake opening the Priſon-dores in the *Acts* of the *Apoſtles*; the chopping off his fleſh, for the hewing of his way out of Priſon; the block whereon he humbled himſelf, for a Remembrancer to take riſe from the Croſſe of Chriſt in his flight to Heaven; the unneceſſary locks to faſten his willing members, for a *Memento* to caſt Ankor ſure and ſtedfaſt in his tempeſtuous paſſage thorough the red Sea of bloud, the cutting off his ſinews for the looſing of his bonds, the loſſe of his bloud for the benefit of Chriſts, the ſeparation of his body for the union of his ſoul with him, His decollation for recollection to his head, the minute of Deprivation for that of Enthronization, the end of his

his days for the beginning of Eternity. His art of devotion taught him to rise by oppression, with the Moon (representing the Church in the *Revelation*) to gain by opposition, and to make wholesome Antidotes of all the darts and stratagems of *Satan*. Thus prepared, a convoy of Angels took him up, leaving his mantle to hide the nakedness of the Black Guard about the Royal corps; his christian charity forgiving those whom his farewell speech, powerfull, though it were, could not remove from thinking to merit by Parricide, and wash their hands clean in royal bloud; nay, those who, many of them, would not forgive themselves, had they asked God or him pardon.

Thus he had as just and unquestionable Title, thorough the promise of God, *Be faithfull unto the death, and I will give thee the Crown of life*, to the Crown of Martyrdom, as he had to the Crown of *England*; and hath as undoubtedly put on the one, as he had done the other: Martyrdom being nothing else

but

but a witneſſing of, and perſeverance in the Faith of Chriſt, or oppoſition to falſehood under the fatal ſtroke; the maintenance of good, or reſiſtance of evil, contemning life it ſelf for his ſake; a faithfull cuſtody of divine or humane Truth, looking to his command and recompence of it, ſtorm'd by death. And though, ſhould I not over-runne Gods and my Princes ſervice, I had rather end my life now he is gone, than hazard the caſual, or bear the certain trouble of it; I may live to ſee the day of his Regiſtering in the Book, and commemoration among the Noble Armie of Martyrs.

O Blessed Martyr! what height of praise is not inferiour to your worth; You were content to quit your own Royalties, to confirm our Priviledges? Your liberty, to restore ours? To descend from the Throne, to make us a Royal people? To take up in Cottages, to settle us in quiet possession of our Houses? To be in bondage to your Servants? To render us Free-men of England? To walk the Round, to establish our rest? To waste the taper of your life with watching? To cover our sleep with security? To take up with many a hard and cold lodging (where you had no Curtains but aire, no Canopy but Heaven, no Cloth of State, but a Carpet of green

green earth) to sweeten our ease? To stoope to a low Table (a round hillocke, or ditch-banke) to exalt us? among wormes, to allow us Attendance, to slender Commons, to furnish our Boord? To put off your self, to cloth us? To restore us, with the issues of Your heart, (herein exemplifying his Symbol, A Pellican drawing her breast blood to suckle her feeble creatures? To cut in two for us, whose duty and honour it had been to be minc'd and emptied into the channells of the earth for You: Causing us to think, if any, You were the Man, who would have made the third to d own Perdition, and become Anathema for our good; which is more difficult and glorious in a Mighty

Potentate, than for the Doct
of the Gentiles herein to exc
the Lawgiver, That wishing t
Curse alone; This, in company? O
valiant Champion? I shall a
mire in silence, cannot expre
in words the vigor of Your mi
and body in bearing Chri
Crosse to compasse Saint Pa
βραβεῖον or Crowne of Victory
O Gracious Master? we l
our selves with sorrowing f
the losse of You, till we reme
ber, You have obtain'd the promis
The former of the Parliament, T
make You a Glorious King; T
later of the Army, To restore Yo
to a condition of safety, honou
and freedome.

TH

THE ALARUM

AND now, dear *Countrymen*, pitying your distresse for want of His Royall influence, were I worthy to make your peace, my heart would serve me climbe His Theater, and creep in *His* steps to *His* end. Yet to commend your carriage in it, or striving against it, were to tickle you to death: Ἔπανος σὺν ἡδονῇ λυμαινόμενος ἐοικέναι δοκεῖ τῶν φαρμακῶν, ἃ μὲν μέλιτι δυσάμενες τοῖς ἀπολυμένοις ὀρέγουσι, Praise mixed with pleasure seem's like to Medicines, which sweetened with hony are administer'd to dying men. The soundnesse of your hearts and

goodneſſe of your Pulſes ſpeake y
yet recoverable, if you will ventu
to breath a vein for the expulſion
naughty *Humours*: The neceſſ
whereof, if you are pleas'd to allo
me liberty of ſpeech (which Prin
deny not, much leſſe ſhould Subject
— ἔνδον μὲν δὴ ὁδ' ἐγὼ *I am h*
to ſhew you; ſeeking your cure-thou
the Remedy were offenſive.

Why then ſtand you gazing one
another, as if the Blow on the *He*
had made you yet inſenſible of
unparalell'd worth (who was
wonder of men, Kings, and Chri
ans) beneficiall Protection all
former part of his Raigne, and *He*
ical Endeavours, and ſuffering of fi
Perſecution for you all the later p
of it; Firſt by the *Engliſh* Zeal
puffing at the Coales of it ever ſi
Calvin brought them in; then by
Scotch Brethren, adding breath
them; and in the end, by jugling
dependents, who (having ſtrengthe
themſel

themſelves under colour of helping to ſe eſtabliſh *Him*) blew them into a flame which ſpent *Him*? Weigh them ſeverally as *Joſephus* did the three wicked *Sects* among the *Jewes*, whereof *Zealots* were one, (the firſt hunting, the next taking, the third offering *Him*; the firſt going about to Unrowne *Him*, by ſeeking his Prerogative, the Diademe of the Crowne; and *His* Authority, the Guard of it: the firſt, and ſecond to Unchriſten *Him*, by urging *Him* to forſwear Divine Service, with the eſtabliſhed Diſcipline, the Divine or Apoſtolicall Fence of it; the third cutting off the thread of *His* life with that ſword, which the other firſt drew and put into their hands againſt *Him*: The firſt ὁ πράξας ἄλλα βυλεύσας, not conſummating but commenſing, not effecting but plotting *His* Tragedy; the laſt ὁ βυλεύσας ἄλλα πράξας, not plotting but effecting it: the other οὐδὲ βυλεύσας οὐδὲ πράξας, neither

ther plotting nor effecting it, but (i
the interlocutory *Chorus*, springing an
singing betweene the Acts of it;) an
albeit each of the three deserveth th
exclamation of *Thucidides* against th
Athenians touching the death of *So-
crates*, Ἐκίνετε Ἐκίνετε *You have mur-
thered, you have murthered Him*, yo
will find the first worst (as *Joseph*
did) and last best, but that His Roy
all person and Crown bleeds mor
sensibly thorough their fingers: There-
in, it is true, they are the red *Figur*
that stands for more than the othe
two before them. St. *Augustine* read-
ing the story of Queen *Dido*, burst in-
to teares; and can you without bleed-
ing hearts recollect the History of King
Charles? Oh see the wofull estate o
your distressed Countrey, cousen'd by
false Prophets, promising under their
new Gospel, Peace and Plenty in the
place of Monarchy and Episcopacy in
their words, whose unsucceeding Pro-
phesies burnt their foreheads with the
mark

mark of lying Prophets, *Non videbitis Gladium, & fames non erit in vobis, Sword and famine ſhall not be in this Land*: humbled with loſſes, ſtruck with fears, gray-headed with cares, ſpoil'd with Warre, pin'd with famine, and (if the ancient obſervation be true, That Death of Cattle foreſhews the Peſtilence) likely to bear the ſmart of the tripple Scourge (λιμὸς, λοιμὸς, πόλεμος) altogether; relieved by *Aliens*, who heretofore lived of the crums that fell from her table; compaſſed with Pyrates, overrun with Thieves, more ſubjected to blood than *Holland* to water; coaled in ſome places, and in other ſome conſumed to aſhes, feared by Natives, repoach'd by Strangers, asking us, *Ubi eſt Eccleſia, where is your Church?* (And being as it is, as to the publick juſtification of Gods truth in queſtion and orderly adminiſtration of the Sacraments, under a Cloud, under a buſhell in all Independent and covenanting Congrega-

tions (each whereof hath its several God and *Ephod*) we should be puzled to shew it visible, did not a few Hills in honest *Wales* and some other places hold out the Candle: blubber'd with weeping for the lack of a King the Head of it, of Nobles the Sinews of it, of Judges the heart of it, of Counsellours the Sides of it, of Labourers and *Artisans* the Feet of it, of the Oracles of God the Soul of it, and enslaved by those who are the raging spleen and unruly hands of it; more affrighting each family then *In Diabolis illis*, the *Lord-Dane* or *Duenno del trasgo* a wicked Spirit, by whose help (to play rex the better and tyrannize more securely) they have remov'd *Westminster*-Hall and the House of Parliament into the Camp (an *Aceldama* or Field of blood not Justice) changed the great Councel of State into a Councel of Warre, and shrunk up that into a Court at *London*, which is the torture & Slaughter-house of loyalty; like *Phalaris* Bull,

questioning

queſtioning none but unguilty, making all guilty whom it queſtions, and ſaying, *Let us oppreſs the poor righteous man, let us not ſpare the Widow, nor reverence the antient gray haires of the aged, let our ſtrength be the law of Juſtice, for that which is feeble is nothing worth?* Are not your hearts turn'd within you, and do not your eyes run down with water to hear it ringing with the cryes, and ſee it running with the tears of poor Widowes and Orphanes, crying out, *O vos omnes qui tranſitis per viam, attendite & videte, ſi eſt dolor ſicut dolor meus, quoniam vindemiavit me in die iræ furoris ſui. Is it nothing to you all ye that paſs by? Behold and ſee, if there be any ſorrow like to my ſorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger?* Angels and Saints condole it, the whole Creation commiſerates it, and are ye leſs apprehenſive than all the Creatures? Wherein, if God be ordinarily read as in a Book,

view'd

view'd as in a Picture, heard as in a Harp, as Ancients write, and ſeen as in a Glaſs as *S. Paul* ſpeaketh; certainly the inverted courſe of Nature in the Elements drowning the fruits the laſt Sommer, and killing the Corn and Cattle laſt Winter; and in Beans and Peaſe growing topſy turvy theſe two yeares in the Fields of *Norfolke* and *Suffolk* (two of the united Counties) was *Digitus Dei*. The finger of God; pointing at the unnatural Combination of thoſe Parts, and condition of the whole Kingdom, as a reſolution of his queſtion. *Whether is it better for you that many raign over you, or that one raign over you?* As an exemplification of that old poſition.

Οὐκ ἀγαθὴ πολυκοιρανίη, εἷς κοίρανος ἔστω,
Εἷς βασιλεύς;

The Government of many is bad,
Let there be one Governour, one Head,

As

As an affabulation to the Apologue of the hinder parts, first getting the Rule, then dragging the head and body through briers and thickets; And as the fullest Commentary in the World on that Text; *In illis diebus non erat Rex in Israel, sed unusquisq; quod sibi rectum videbatur, hoc faciebat*; In those dayes there was no King in *Israel*, but every one did that which was right in his own eyes. *Nazianzen* never look'd with drie eyes upon the prophets draught of the Calamities of *Judea*; and can you without bleeding hearts behold the misery it selfe of your own Land?

Yet (O my bowels, my bowels!) the woe is not at the full, the new score is unpaid. If it be a woe to bury Princes (*Væ illi Provinciæ sepelienti Dominos suos*) what is it to slay them? If clods were tongues calling for vengeance upon *Cain* (in *Adams* Epitaph upon his Sonn *Abel*) the stones before *White-Hall* are clamorous; if effusion

of

of blood cry, King *Charl*'s roares; if (among other memorable instances) the unrighteous condemnation of *Socrates* for profession of obscure divinity brought Mortality upon the Nation, His decapitation for the clear truth of God (I shiver to say it) will make (without attonement) the Land a Charnel-house, and the Inhabitants a heap of skeletons; The taking away of Him who was Βάσις τοῦ λαοῦ the Pillar of the Land, tumble it into a *Chaos* next door to nothing.

O Lord, my ſtrength, and my fortreſs, and my refuge in the day of affliction! Thou knoweſt I am not unſtamp'd with thy Image, delighting not in the death or puniſhment of a ſinner: Yet ſince I can not come to begg or receive dayly bread, without firſt ſaying, Thy will be done on us, becauſe it was not performed by us; if thy wrath be unſatisfied, I grudge not at it. But o my God! When thou paſſeſt by in bluſtering winds, boiſterous earthquakes and furious fires, hide thy inheritance in the clefts of the rock; when Thou paſſeſt thorow the Land, paſs by the tranſgreſſions of the remnant of thy people; when Thy wrath goeth forth, let ſome Moſes *pacifie it towards Thy* Iſrael; *when the floud commeth, let Thy* Noah's *find favour, in the ſhower of fire and brimſtone upon* Sodom, *let the uncorrupted eſcape; when Thy plague falls on* Ægipt, *let Thy mercy free* Goſhen. *Thy judgments are ordained for the ungodly, let them not viſit beyond their Circuit;*

cast; Place and bind them followers of those whose impenitence calleth for them; Limit the Commission and chain the fury of them in England, *as Thou didst in* Ægypt, *wherein not one of them touch'd the* Hebrews, *although they quartred in the houses of the* Egyptians, *and all the Elements conspired their overthrow: In the time of bloody streams and fountaines, their water was potable; of the lowsy disease, their bodies were clean; of frogs, filling and croaking in all the fields, villages, and houses, their roomes were priviledged, (as if the vermine had known the guilty from the innocent; who were punishable, who not;) of flies and locusts mortifying trees and plants, animals and men, they and theirs were untouched; of lightning and haile, they were unstrucken; of boiles and blaines, they dream'd not of the trouble; of singling out the first born, Death had no power over them, no nor over their Cattle in the dayes of murrain. O Saviour! Though at Thy Audit of the cry of blood and bondage, all the vi-*

ols

ols of Thy wrath ſhould poure out on thoſe who have tranſgreſſed the Lawes, changed the Ordinance, and broken the everlaſting Covenant in putting down Thy Worſhip and Servant, to ſet up as many Gods and Thrones as they have Souldiers or Friends; yet let the haters of their ungodly novelty only behold their miſery. Thy diſpleaſure is as ſharp Phyſick; O let the Operation of it be by Election of Peccant and Predominant humours, and once more make a judgment of good and bad, bringing in one and the ſame place and time, ruine to the one, Salvation to the other. Be not wroth with the whole Congregation for the offence of ſome: That the righteous ſhould be as the wicked, that be farre from Thee! We acknowledg with grief of heart, we have rebelled, we have tranſgreſſed and rebelled, and the wounds of the Sword declare, Thou haſt not pardoned. The Elders ceaſe from the gate, the young men from their muſick, the voice of the Bridegroome and the voice of the Bride is ceaſed, the ſhowting for Sommer-

fruits

fruits and for our harvest is fallen, our holy and beautifull Houses where our Fathers praised Thee, are demolished, or profaned, all our pleasant things to allay the bitterness of our dayes, are laid waste or wrung from us. Our people seek bread, they have given the pleasant things for meat to relieve their soules, the Priest and Prophet are slain with the sword, our Princes are hanged, the Crown (woe unto us) is fallen from our Head, Children are our oppressours, Servants and women have ruled over us, and there is none that doth deliver us out of their hands; The Land is turn'd upside down, and the chief Inhabitants of it are gone over the Sea. The punishment of the daughter of thy people is greater then the punishment of the sinne of Sodome that was overthrown in a moment, and no hand staid on her. Behold O Lord, to whom Thou hast done this! and instead of thinking to adde to our affliction, put an end to it; Say once, It is enough; we are consumed with the touch of Thy hand, how shall we undergoe the

weight

weight of it? We are bowed down with the sence of it, dismaied at the continuance of it, we shall not bee at all, in the aggravation of it; and Thy praise among men, breathes especially in the lives of Thy Saints; the ministring of whom is a lessening of it upon Earth; and the spilling of their blood (besides thy actuall dishonour) acutting off, of the Conduits of it. How long, Lord, Holy and True, dost Thou not judge and revenge our blood on those who dwell on earth! Thou wert pleased of old to own and pitty thy people in Captivity, saying somewhere; My people is gone into Captivity: Behold, see, we beseech Thee, we are all thy people.

You cannot think of rest in the taking you are, all out of joynts; nor of recovery, but by a fit of more suffering. I believe, Your inward Religion and Allegiance are untainted: yet as the Rule of Law is, *Idem est non esse, & non apparere*, Not to be, and not to appear, is all one; so the evidence of

fact, not the Tenet of Faith; the works of the hand, not the motions of the heart guide the last Sentence: He that thinks he is faithfull to God and Man, and seems not what he is, shall be accounted what he seemeth. *Qui negaverit me coram hominibus*, &c. *He that denieth me before men, him will I deny before my Father which is in Heaven.* Undeclar'd Loyalty, or smothered goodness goes for nought. A Coward and an honest man (say your pleasure) are incompatible. You know his doom, who out of fear hid his talent in a Napkin.

If you are of the Laity, and have any sence of Christianity, you will avoid their curse, who fail'd *Deborah* (Gods Lieutenant General against the *Midianites*) *Maledicite terræ Meroz*, &c. *Curse the Land of* Meroz, *said the Angell of the Lord, curse the Inhabitants thereof, because they came not to help the Lord against the mighty*; And curs'd they were out of the Compass

of the living, and Records of the dead, Divine and humane; No *Meroz*, or *Meroſhite* once repeated in them: Or any reliſh of their renown and immortality on earth, who lately jeoparded or loſt their lives in the high places of the Field, or Scaffold to ſave their Countrey, you will ſpend your ſelves but you will ranſome it: Or any touch of old *Engliſh* mettal, Chronicled at home, envied heretofore, and ſtill magnified abroad, you will not drudge in famine or ſtarve in drudgery under Servants, or yield your bodies and ſoules a prey to *Iſay*'s flies, drawing blood of you like fleſh-flies, raging like Gads, pricking like Hedghogs, and killing like Hornets, as the latitude of your own unutterable preſſures is the Quinteſſence of the explanations of the word in all the oriental Languages: Or any apprehenſion of the irrecoverableneſs of your fall from the top of Mount *Geriſim* the Mountain of bleſſing, to the foot of

Mount *Ebal*, the Mountain of cursing; from the highest pitch of happiness, to the lowest step of misery and blindness) without his light and influence who is the *Rising Sun* of *Great Brittain*, as in adoring others in His Place, you would prove idolatrous: so in not honouring or not helping Him up, you would confess your selves enemies to your own good. The *Jewes* dream That their sinnes retard the comming of the *Messiah* (ביאה תמשית עונת מעכב) Sure I am, 'tis your apparent fault your deliverer comes not. If it proceed from misinterpretation of the diminution of your estate or fortune in the managing of the work by Sea or Land, as an undoing to you; cherish your selves with the expectation of being shortly in a capacity to say with *Themistocles*, *Periissem nisi periissem*, *had been undone, had I not been undone*. The Close will be as comfortable as poor *Job's*, *Et addidit Deus omnia quæcunq; fuerant Job, duplicia*.

If of the reverend Clergy, brand not your ſelves with their infamous Mark, who (as *Balaam* ſeeing preferment offer'd for Curſing *Iſrael*, and no other way to curſe them but to ſeduce them to curſe themſelves, counſelled *Balak* to hire their Worſhip of *Baal-peor* by *Baals* women proſtituted to them) ſtealing into their own Kingdoms (that is, all goodly Benefices) by help of Females as well as Souldiers, and under colour of being bound by Conſcience and Oath, without fear of thoſe who can kill the body, to curſe and preach down Church and State for the ſetting up of *Chriſt's* new-found Kingdom (indeed Antichriſt's,) and to that end, reſtraining to ſpiritual Doctrine *Nolite tangere Chriſtos meos*, which all Councels and Fathers expound of Royal *Princes, beware your ſelves Enemies: If you will hold your places, root out your Antipodes; if they ſtand, you cannot*; Ceſar and Pompey *cannot ſtand together*;) dare not now

mutter one word againſt Independents whom they account greater opponents of it than King or Biſhops, nor follow that they call truth to near the heels, for fear of having their teeth ſtruck out: Reſolving rather to batten and ruſſle in the turn of all Religions, than die or ſinge their ſhins for the love of any; any will ſerve them, and they will ſerve any for *Balaam*'s wages; it was invincible oppoſition to Monarchy and Epiſcopacy (while they ſtood;) it is (now they are ſtep'd aſide) profitable complyance with Independency (the laſt and worſt Apoſtaſy;) firſt, oppoſition to what they ſwore in the Oath of Allegiance to defend, now maintenance of what they ſwore in the Covenant to oppoſe; and will be (while it is) time-ſerving, which put together caſt them on this *Dilemma*; *Either that which they preached was not the Kingdom of Chriſt, or they are no Members of it.*

I am one of your Fellow-members

of the persecuted Church of *England*, waiting for a discharg from that duty. *Sed abscondere aliquantisper donec transeat furor Domini, Hide a little till the wrath of the Lord be over:* Having learned of King *Charles*, and He of *Moses* (nourished by *Pharoahs* daughter, faining her selfe delivered of him as *Rex junior*, His Heir and successor) to leave all for God. *Moses*, a Land whose river emulates Heaven in raining κάτωθεν ἄνω upwards upon it, when he observ'd *Nilus* swell'd above God, and the *Hebrewes* burthened below beasts; King *Charles* another *Canaan* owing as much to Heaven for aire and influence, as any Climate, when He beheld the two Rising Houses adored like *Nilus*, and His obedient Subjects oppressed like *Hebrewes*; And I a *Benjamites* portion in that *Canaan* (where I had rather be a good Subject, than a Commander elsewhere) when I was urged (not with the rubricated Cords of the *Athenians*,

but) with drawn Swords, and bloudy halters to serve the *Idol*; And I infinitely more bless God for the deliverance of my soul from the Idolatry thereof, than of my body from the perill of Imprisonment, Navigation, Sickness, and desart wherein I sojourn, which are the four special Objects of *Jewish* gratitude, and the three first whereof I escaped very narrowly. They offer'd me restitution of four hundred pounds a year, sweeten'd with the commendations of my Abilities to bow to it but in swallowing the Oath and Covenant: But *Christ*'s rejection of *Hæc omnia dabo*, Lessoning me not to fall my selfe to work wickedness, but to author presentations under Simonaicall contracts, I replyed, I had rather cast my stuff and tackling all over board to save my passenger and pinnace (soul and body) than sink my passenger and pinnace to preserve my stuff and tackling. Considering the ejection of *Adam* out of *Paradise*, and

of the Angels out of Heaven, I account no place safe, or worth immoderate contestation but *Locus universalis*, God, whose Center is every where, and circumference no where. Hither in time of War fled King *David*, (*Esto mihi in locum munitum*) King *Charles* after him, and I (among others) after King *Charles*. If ye ask, Where I am? I am here; whence (God enabling) no living shall draw me, no Court or Souldier force me. When I was not permitted to hold my living and this place together, it was my happiness to choose the better part: Contrary-wise, it was the unhappiness of as many of you as enter'd into that Covenant against God, or serv'd the Parliament or Independent against the King, in like extremity to take the worse. Livings without your Place, or Places without a Benefice, a being without repose, a certain superficies of an abiding without God, who is no refuge for such persons. Remember the Agony

ny of the Bishop of *Rochester* in *Hen* the Eights time, because (as he alledged) he had not dealt sincerely and openly in the Cause of God, but subscribed with the limitation, *So far as the Lawes of God and the Land permitted*, which was your own way of taking the late Covenant in *Shrewsbury* and many other places. If he overcharged his heart with sorrow, you have more cause to break yours, for more failing on less urging; you abandoning a better Cause to save your Estates, he only halting in a worse to save his life. Had yours also been endangered, you should not at any hand have sold the truth, but either have fled for it with *Athanasius*, or stood to it with *Ambrose*: Holding his Principles, *Templum quod hactenus servavi in pace, in bello non deseram.* The Church which I have hitherto kept in peace, I will not forsake in War. *Depositum quod servandum accepi, neq; vivus neq; occisus dimittam*; That which I have taken

him to keep, *I will not leave living or slain*; you are also bound to run the hazard of his conclusion, *Occide hic, si libet, Kill me here here, if you will*: Keeping possession of your Churches, his Animosity is necessary to do the duty of Residentiaries, who shrinking not at the Commination of *Valentinian* Eunuch, *Caput tibi tollam, I will have thy head*; Answer'd roundly, *Patiar quod Episcopi est, tu facies quod est Spadonis, I will suffer as a Bishop, thou wilt act like an* Eunuch. Wherefore call to mind your Covenant with God, which by your patching in the contrary you have violated, scandaliz'd Christianity, hearten'd the *Jews* to say in my hearing, *You see Christians will stand to nothing*, and your Congregations to erre, which askes a Sin-offering equall to all theirs. Hitherto are ye come by an untidy Parliament, wherein (that I may use S. *Augustines* words of the Councel of *Arimin* convocated to rescind the *Nicene* Acts against *Arrians*,

rians, as this was wrested to break the hedge of Gods Vineyard, that all will go by pluck off her grapes) *Multi pastorum fraude circumventi, gravem & miserandam fidei jacturam fecerunt*, Many circumvented by the fraud of some few, made grievous and lamentable shiprack of the Faith; And this is your way back to your first estate; whosoever will not know it, *Neq; cognoscet eum amplius Locus ejus*, *Neither shall his Place* (capacious of the knowledg of God) *know him any more*. You reckon Him as the center, the World as the Circumference, the lines as Passengers to and fro between them, and a recess from either of them as an approach towards the other: As you have then left the Center to gain the Circumference, so now turn the current of your actions, saying, *Return unto thy rest, O my soul*. The further you go from it through love of Separation, the further you are from one another, and your King in it, whom you would

fain

fain enjoy; the nearer you draw to it by juſtifying of the truth, the nearer you are to Him and to one another; and the nearer you are to Him and to one another, the nearer you are to it; and the ſpeedier your recourſe is, the ſooner will you Concenter with Him in peace and welfare. Were not unhappy differences now unſeaſonable (A common enemy reconciled the *Arrians* to the *Orthodox*) chewing of old jars or grudges, or favouring of new fangles will eloigne you, looking back upon worldly advantages retard you, Unity in the Faith and true Worſhip of God haſten the happy meeting. You are the Mouth of God to the people, and of the people to God: As that, you are required upon pain of death to excite and arm them; your unanimous excitation of the unſainted Heads in each Pariſh, may draw the body of the Land to aſſiſt your Soveraign; as *Jehoida* the Prieſt did the Captaines over hundreds and

chief

chief of the Fathers of *Israel* to Annoint *Josiah* in place of *Athaliah*, who had destroyed all the seed Roval: As this, you are to stand in the gap and make up the hedg; your Religious Prayers may obtain the Host of Heaven to stand with Him; The most experienc'd Restorative of a distressed Republick, hinderance of adversity, furtherance of Prosperity to mankind, is the weeping of the Priest between the Porch and the Altar. This may satisfy for your preposterous keeping possession of your Houses, (once repented of) while Conscience warned others out, and not to return without the King; shunning thereby *Scilla* on this side, *Carybdis* on that; the peril of their own lives by speaking; the guilt of other mens disobedience by silence: There is no apprehension or sign of danger, where the Trumpet sounds not: The people is apt to run whither the Pastor seems to look, and takes for truth what he oppoeth not.

Who-

Whosoever you are, suffer not your selves to be deluded (as the *Israelites* were with the *Gibeonites* old shoos) with the coulourable pretence of the old *Protestant* Religion late protested. Is the Protestant Religion the extirpation of it? Are they *Patrons* of it, who were the destroyers of Him, who was the Defender of the Faith and true *Professours* of it? They Members of the Church, who took off the head of Him whom they stiled the Head of it? They Sons of it, whose opinions and courses all Fathers condemn, all Christians abhor, all *Pastors* (Catholick and the rest) call Traitors and Murtherers? God He knowes, were I the least touch'd with their *Gangrene* (the last and poysonfulleſt scum of false Religion, the stalking-horse of Usurpation) I should throw my selfe at the threshold of the Temple, crying with that Delinquent (in a time of less firy Triall than this of ours is; that urging barely to renounce

Christ

Christ, this to forswear Him and His Annointed) *Calcate me insipidum sal* Tread upon me unsavoury Salt that I am. Nay, for my part; let him be cut in marble, lie entomb'd in, and savour worse than a House of Office, with *Arrius*, *Macedonius*, *Sabellius*, and *Eunomius* (all set together in it by *Theodosius*) whom any earthly interest swayes to countenance any their least Plea or practise. As the *Arrians* calling themselves *Catholiti*, Catholicks, were *Pseudo-Catholici*, false Catholicks: so these are not Protestants, but Anti-Protestants, crossing the waves of all Reformed Churches; not Christians, but Anti-Christians, battering the grounds of the Catholick Faith: Who (as Rebels) are Witches (*Rebellion is as the sin of witchcraft*) and Witches (in Composition with their familiar Spirit) abuse the essence constitutive of Christianity conferr'd in Baptism, and (in conversation with Mankind) the harmless property of it observ'd by *Pliny*. Not

Nor with the contemptible colour of Conqueſt: *England* was no uninhabited deſart, that by the Law of Nature, yields to the length of his ſtride and ſword that ſets the firſt foot upon it; nor the prerogatives of the Crown, like *Feræ naturæ animalia*, his who can firſt lay hands upon them. His Title to the Crown was of longer ſtanding, than (not to diſparage any in that Sacred Order) any Princes in Chriſtendom to his own; and had any Forreiner (*Chriſtian* or *Jew*, *Turk* or *Infidel*) violently taken it from Him by cauſeleſs Armes, he had been by the Law of Nature and Nations an Uſurper, or willingly Him from it in juſt Battell, a Murtherer.

Nor by the ſubtile promiſes of golden times: Vice ſeldom walkes abroad unmask'd with Vertue: Tyranny cannot thrive or ſtand unſupported by it: So great is the ſtrength of the one, and weakneſs of the other. That, *Gli huomini anche per conſervarſi*

lungo tempo cattivi, hanno necessità di es-
ere molte volte buoni, Men must be many
times good, even to preserve themselves
a long time wicked. Aristotle will have
Tyrant part good, and part evill: A
pack of thieves are not unjust among
themselves: *Alexander* who robbed
the World, did some justice on others.
Nero's many Vices without any Ver-
tue were not long liv'd: The Raign
of *Richard* the Third as impudently a
desperately stepping into the Throne
by necks of Orphanes, and depopula-
ting whatsoever threatned his bane or
trouble, was lenghthened to two years
and more, by execution of good
Lawes. And this *Canaille* of wild In-
dependents, Notwithstanding they
have hewed their way to, and lop'd
off the Top, and (to their power)
grub'd up the Rootes of the Royal
Stock, by snapping (o uncharitable In-
fidels!) all those who dare to pray for
or name or look towards it, and by
stopping the old course of Fasts, Le-
ctures,

ctures, and private meetings, leaſt turning honeſt againſt their wills, they fall to build up what diſobediently and treacherouſly they help'd to pull down, and to bleſs, what, to advance their Maſters, they uſed to curſe (like that Magician whoſe mouth corrected his ill meaning, and moulded his hearty curſes to vocall bleſſings;) Carry on their projects for all that (O monſtrous impudence!) with promiſes of Proſperity.

Nor with the impreſſion of Panick fears: They have more cauſe to tremble than you to fear: There is a Regal Branch, Second to none but That whence He ſprang (and to that only in time of groweth) whoſe late thundering Miſſive ſhook the *Counter-feit* Parliament and the Camp into the caſe of Devils, howling at Chriſts coming, *The Youth of Bethlem ſilenc'd their Oracles*; and made them (fearing they have made their own. Gallowes in ſetting up the Scaffold at

whitehall, and are at the point of *Adonibezek's* and the late Parliaments Confession, *Sicut ego feci, reddidit mihi Deus, As I have done, so God hath requited me*) Cry like guilty School-boyes *Non ego, 'Twas not I*: But out of all hope to cleanse their hands of that stain which all the water in the Sea cannot wash off the skirts of any rotten Member of them all (I should not likely misread, should I affirm) They plot with *Aristides* to evade, not give Account of their godless doings; Thinking to slip into *France* or *Holland*, or rather some new-found Nook (could they find it) without dependance of God or man, and to Inne there the second Harvest of the Land (now pretty forward) to flourish by it, in imitation of some riotous Members of the *Unlucky* Parliament, whom (having reap'd the first) they have sent as *H*arbingers to take up room for them, as it had done impoverished Caveliers, to welcom not only those

 but

but other Members & Adherents of it, who (*sans Remission generale*) will questionless pick out a time to follow them.

I acknowledge, it ask'd time to expell their First Parents under *John* of *Leyden* and *Knopperdulling* out of *Germany*, and the old *Saxons* out of *England*; (whereof *Fairfax* in a Relick, his name in their Language signifying *Faireface*; but Nature hath put him on a visage as contrary to his name, as his Black actions are to his protestations; Courting His Majesty on the way from *Newcastle*, as with Apologies, *I hope Your Majesty thinkes it is not I, &c.* So with gratuities, a Coach and six Horses (to carry Him to His Funerall and to escheat again to him) and with a form of Hospitality, ending like his entertainment of the States of *Holland*; who inviting them to dinner treacherously and barbarously set their own heads before them, the renowned Prince of *Orange* escaping narrowly; Or like his kindness who gor-

geously arrayed him whom he meant to put in Mourning.)

But our unclean *Legions* are more vexatious, urging to more resistance than that *German* Army either occasioned or found, till in the end; and but a handfull to Royalists; who were they once united, are enough to cate them, which is the Mode (in *Clenard*) to quell Locusts whose Character fits (if it were not made for) them, *Rex non est Locustæ & egreditur* Chotsers, *The locusts have no King, yet go they forth cutting asunder all things themselves.* They are but few in comparison, and two will chase ten thousand now their sin is full; The wilde asse impregnate is easily overtaken. They are but few, and those (like *Babel*) so odious to, and *Independent* of God and Man, and of one another, That they cannot long be, nor will they vary from themselves without a halter.

And for those *Saxons*, they had Backs without; these have not a friend within,

within, except a few made by Church Lands; whose sacriledge will hurt more, than their Bags (if there remain any) or the feeble sinewes of their covetous and Idolatrous old age can help them: Our Saviour whip'd out those who bought and sold in the Temple; He will not be driven out by the Buyers and Sellers of it. The former Venerable, now hatefull name of Parliament, as it is corrupted and assembled riotously not legally, scares less than a Drum made of the skin of Parliament, would; It cannot adde a Souldier. And those they have, seeing the Royall Standard, will be asham'd of false Colours; or Heir Apparent of the Crown, will be affraid to skirmish a way body & soul to uphold the pride and riot of sordid Officers. An Army doth not alwayes maintain, what it gets its Chiefetaines. Blind Obedience leads it oftentimes into dolefull errours, which once discovering, it gives them the *Cantonada*. *Maximus*

comming to the Empire by a bloudy Practise upon the Emperour, was deserted by his Souldiers as soon as *Theodosius* (the right Heir) gave him Battle. And what should hinder these men to do the like? Not Benefit, their present wages is but the common pay of Souldiers; which the service of the Crown (like that of *Cyrus*) would mend with Mannors, Pensions, Farmes, Offices, and (which is more than all, for what is livelyhood without life?) with a free pardon of misimploying Armes to the disservice of it. Not love; Traitours are hatefull even to those who are advantaged by Treason, much more to those who share not in the benefit of it. Moreover they see themselves kept like Dogs to beware their Booties, and hang'd up, if they look but off them; why may not they fasten on them to help themselves? Or had they cause to love their persons, they have more reason to hate & leave their wayes, unless

less they intend to accompany them in the ignominy of the first, and pains of the second death. No, nor shame neither; 'tis no disgrace to present his Majesty with their heads or persons, whose death would be a laudable parricide, and an expiation of former murthers to the Presenters of them.

Again, the *Saxons* pester'd only some parts; these beggar and starve the whole Land; and the most heartless lubber scuffles to get bread; *Necessitè rend magnanime, le couard pusillanime,* and *Vilaine affamè, demè enragè.* S. *Chrysostome* notes, that the *Jews* mentioned this only miracle wrought by *Moses*, *Patres nostri manducaverunt Manna in deserto, our Father did eate Manna in the wilderness.* The Crown, besides, the unsupportable weight of malice hang'd on it, is heavy enough of it self for the most Princely shoulders: and, were either *Fairfax*, *Cromwell*, or *Ireton* wooed to wear it, minded they not to be pressed to death with it, they would

would use his Apologie whom the Jews invited to undergo it, *In domo mea non est panis*, *in my Fathers house there is no bread.*

The first is fitter to trail a Pike, (as he hath done in *Holland* to earn his *Ruggen*,) than sway the Scepter: and if his Place before, were above a Hig-Constable of a Division, it is now below the High-Constable of *England*, which is a kind of King, commonly a Tyrant, as he is, if he be as well Ruler, as he is General of all, the archest that ever was.

His second was as ill stored, till the lamentable death of friends rais'd, and put him in love ever since, with other mens ruines: Mortuaries made him, and he is grown up by the same principles. He had better provided against his thirst of pelf and vain-glory, by learning of his Father to trade in beer, not bloud; to brew from the Cistern, not fountain of Life, as a Beere-brewer, not a Vulture that follows the Wars

Warres for prey. Deceitfull Magick told the Earl *Gowry*, *The Earl of Gowry ſhould be King of Scotland*, but Providence preordained the King of *Scotland* to be Earl of *Gowry*: The enigmatical Black Art (for he practiſes not a Gods name) beares *Fairfax* in hand, That the Vicount of--------ſhall be King of *England*; ſetting the Figure which he caſt for it in the miſchievous head of *Cromwell* whoſe Devilliſh policy hath deſtroy'd the King, and caſt the Kingdome into a Conſumption. *Scotus* allowes the Figure (which ſuch as deal in that Art to end, ſet in ſome ſcurvy dog-hole) to be deſtroy'd, becauſe 'tis *opera Diaboli*, *the work of the Devill*: Were it done (*Cromwells* head off) God would make *England* recover, and the King of *England* Vicount of--------This is *Goliah*, the Champion of the Philiſtines, if ye prevail againſt him, the reſt will vaniſh.

All the third fury had, is not worth Surveying; one of the *Cathuccim*, *Igno-*

biles

biles homines quos fama obscura recondit, obscure multitude. And who will like of such pitifull base stuff to make Princes or *Triumviri* of? What Flock indures Pastors that cannot feed them? What servants Masters that cannot keep them? What people Pillars that cannot bear them? If lightning consume them not, earth swallow them not, their own halters, swords or Souldiers dispatch them not (the usuall ends of Rebels) Your own indigency through their Fleecing of you themselves, and insufficiency to protect you from others, will in the end enforce you to fall upon them; One way or other, the *Cabalists* Observation will come to pass, *malak* rurn *kalam, cether cereth*, ambitious incapacity of Empire be cut off with shame. For,

As the famishing oppression of their theft and plunder is too hard to bear: So is the measure of it too excessive to Raign long: All unmeasurable

rable Vice is undurable: The fall of *Angels*, and of the late imperious Parliament are fair Examples of it. Diſloyalty laden with almoſt all vices incident to a Spirit, was the fall of *Lucifer*: who judging his own admir'd ſtrength and excellence, and prehemi-nence too great to obey, unfit to be commanded, would have ſeparated the Power of God from His Eſſence, and ſo have Rul'd by his own *Authority* without controlement, acquieſc'd in his own natural happineſſe without beholding to God, or beholding to him for his Viſion, the Object of ſupernatural happineſſe, but to himſelf for the purchaſe of it, to him for the Ground, to his own endeavor for the fruit of it, the hereſie of *Pelagius*: Of a Vice-roy, he would have been a King, happy in himſelf, and all other creatures to have been happy in him, derive from him, hold from his happineſſe: *He* would have ſit, and all the reſt to have ſtood and waited, *Se-*

debo

debo in monte Teſtamenti, &c. *Nicolaus de Orbel*, following the ſubtile Doctor of the Schools couches all in *Independency*.

And with the winning promiſe of more liberty, authority, and felicity under him, than under God, (fitting the parts of Angels, as was pretended) he drew the third part of the ſtars of Heaven, number of Angels, who were ambitious of being Meſſengers at their pleaſure, not at the will of their Lord; into his conſpiracy.

The good Angels diſlik'd the motion, and by diſliking oppoſed it; the diſaccord of the Will, is the reſiſtance of it, muſtering under *Michael* the Arch-angel, who, it ſeemeth, firſt diſſented and uſed the word *Mi-ca-el, who is like to God?* In anſwer to the Revolters, *Ero ſimilis Altiſſimo, I will be like to the moſt High*, or *Ca-el, like to God:* 'Tis no Fiction, S. *John* records the Battel, and event together; *and there was war in Heaven*, Michael *and his*

his Angels fought against the Dragon, and the Dragon fought with his Angels, and prevailed not, neither was there place found any more in Heaven: and the great Dragon was cast out, that old Serpent called the Devil, and Satan which deceiveth the whole world, he was cast out into the Earth, and his Angels were cast out with him.

The Ringleader in the sin was reckoned first in the punishment; the first Angel, made the prime Divel; *Lucifer*, the Prince of darkneſſe, he who was *Altiſſimus* in preheminence and happineſs under God; *Infimus*, the loweſt of all in miſery; Priority in ſin and woe, being the laſt and furtheſt remove from God.

His Followers, who were not content with the perfect freedom of Gods ſervice, yielding ſolid delight, which the ambition of a falſe name by domineering only dreameth of, were of free Angels of Heaven, made their ſeducers ſlaves in Hell. Their exchange

of

of *Allegiance*, was the exchange of liberty for chains, glory for ſhame, power to do good for power only to do miſchief, and of the Title, *Angels of God*, for *Angels of the Divel*; all they who would not reſt beatified under the right Scepter, are damn'd to ſuffer under the ſcourge of Juſtice.

I wonder at their haſt, who had they ſtaid their time, although they ſhould not have been exempt from doing ſervice, yet, according to the Fathers and Doctors of the Church, they had enjoyed the ſubſtance of their deſires; *Lucifer*, in the ſettlement of preheminence over all the *Angels*, and all the Angels in the confirmation of Beatitude. Impatiency of delay, thorough pride of natural excellencie, *Initium omnis peccati, the negative beginning of all ſin*, covetouſneſſe of having more, *Radix omnis peccati, the poſitive beginning of all ſin*, and love of vain-glory, ſprang their folly of Inſurrection, which caſt them head-long.

But, if those glorious Creatures, whose understandings were full of truth without errour, and light without darkness, were for all that, so inconsiderate as to affect their own, and (as it fell out) all mens destruction, I wonder not, That no Court of Mortalls (full of errour without truth, of ignorance without knowledge) should be priviledg'd from Inconsiderateness; If the Intellect of unspotted Angels did not at all times actually point to reason, the blind judgment of men cannot.

Hence was it, That some Heady Members of the Parliament, meaning to set aside the Person of His Majesty (where He could not conscionably joyn with them) to challenge His Power, to take State upon them, to Rule *Authoritativè*, by their own Authority, to make themselves as it were of *Stellæ minoris Magnitudinis, Luminaria magna*; of Members Heads, of Subjects Kings, of Counsellours Commanders,

manders, of usefull Conduits of Civill happiness, the Springs and sole Causes of it, without any thankes to Him who (under God) was the Fountain of it, or to His Lawes (the Fence of it:) or with thankes to His Title only (doing all their Feats in His name) but to themselves as Authors of Lawes, *Halcyon* and blessed dayes. And *Lucifer* like, poysoning the *Major* part of it with the thirst of more liberty and priviledge recommended it as suitable to the Place and dignity of the High Court, caused it Στομαχῶν to enter the lists with God and His Servant, to pluck down the old Church and State, and build up new in their place. And that, as with the zeal of *Saul*, who *made havock of the Church, breathing out threatnings and slaughters and persecuting to the death the Disciples of the Lord, beating in every Synagogue and entring into every house and haling men and women committing them to prisons*; and with the treache-

of *Athaliah*, crying, *Treason, Treason*, she her selfe being the only Traytress; so with the manners of *Saracens*, who thinking a man may lawfully use his own at pleasure (and what more his own than the members of his body?) gave their tongues to lying, slandering and blaspheming, their hands to murther, robbery and oppression, their members, to adultery, fornication and uncleanes, their throates to drunkenes, gluttony and debauchnes, and their hearts and heads to plotting mischief. As pride of Parliamentary greatnes, ambition of aery honour, and covetousnes of Church-lands were of their Counsel to begin the Work; So there was no Vice in all the world, which was not of their Counsel to finish it. To this day, Murther (if some mens Optickes erre not) dyes in their very lookes, stained with the bloud of Loyalty; and Oppression, in their high sailes, carried at the charge of the Royall party; In forraign

raign Countreys, who but they? Fifteen or sixteen thousand pounds to purchase a Principality is nothing with them.

And as new Opinions commonly are old Heresies newly furbush'd: So latter Rebellions, former practises on the same Traiterous Principles. Their speciall Blind to hide themselves in the work (That I may plow a while with the Lawyers Heifer) was the Tenet of the two *Spencers*, That Homage and the Oath of Allegiance were due rather to the power of the Crown than to the Person of the King, whence they inferr'd it lawfull to reform by force or remove Him: which standing condemned in two Acts of Parliament, they fain would but could not possibly wipe off themselves.

Neither by pleading *Non est factum*, *Deniall of the Fact*; For why else was He said to have broken His Trust? Why else was He prosecuted with

swarm

swarms of Souldiers sent out to attach Him? Why imprison'd when He was overtaken, but to rule above Him, or without Him; to make Him wear His Crown after their fashion, or take it from Him? Of such seditious Proclamations, villanous Pursuances and false imprisonments, what other end was probable, possible or imaginable, but the end of His Life or Raign; to bring His Back of steel to their bent, or break Him? Should I look by their Levell who shot at Him, I should not mis-aim in saying; They meant both together, I never yet heard of any Order to spare His life. If I think they purpos'd it, my charity exceeds theirs to me; who (not to speak of their other hard usage, granting me not a Bible of my Library to comfort me, not a sheafe of my means to nourish me, nor a sute of my Clothes to cover me, nor use of common aire to refresh me, but banishing me the Countrey, because I would not be per-

jured with them) hailed me out
Prison in the dead of the night
blind and turbulent as themselves
tax me of Papistry, the undeserv
Livery they gave to all true Subje
and good Christians: who, had the
mindes been unsetled in Religion, ha
pily might have thought the furth
remove from them, the neareſt a
proach to God, and so have been so
ner turn'd by their Opposition than
the Arguments of *Bellarmine*. But t
is plain, if they intended not to pow
out his bloud, they thought by dry
it up with griefe of long durance
put Him to a more dolorous, thou
less inglorious kind of death;
sure I am, they meant not to mak
second Chase of Him.

Nor by distinguishing the Power
the King from His Person, with
separation (so they said) of one fr
the other; For, during his liberty
the Field, and imprisonment in
Isle and other places many miles

stant from *Westminster*, where His Authority was detain'd to govern by Sea and Land against his Personall and express Command, was not the one separated and divorc'd from the other? And had not the allegation of this Distinction seem'd in some sort to countenance this separation, it had been as certainly unproduced and unpleaded, as it is ungrounded.

And ground it hath none; For, to omit *Scotus* Rule, *Quæ non possunt separari, non possunt realiter distingui*, Things inseparable (as these are, and granted to be so) are really undistinguishable; The Members of the Distinction are coincident, the Personall and Vertuall presence of the King is all one; all the Judges of the Land determining that the Parliament took beginning the day Queen *Eliz.* came to it, not the day mentioned in her Writ, wanting then health to come thither; and the unerring Law-giver bidding us render to *Cæsars*

Person, what the Apostle chargeth to give to His Power; And as the Rule of Law is, *Non est distinguendum ubi lex non distinguit, We may not distinguish where the Law distinguisheth not*; so the Canon of the Gospel is, *Quæ Deus conjunxit, nemo separet, What God hath joyn'd together, let no man put asunder.*

Jesu God! That he should be subject to his Councel that had sworn Allegiance to him as Supream Governour! That he should be servile to any person in any case, who *in Foro poli & soli* was allow'd (under God) the only Supream Governour over all persons, and in all causes in his Dominions! Or that (as it was urged *Termuis terminantibus*) He should be the only Supream Governour in all things, without Supream power to govern, Supremacy of power denominating one who in the *Prædicament* of Government hath no Superiour or Equall! That he should have no pow-

er

er by Sea or Land, who was since confessed to have the *Militia* (the summe of all Power) in him! That in the propositions sent to the *Scots* in *Newcastle*, he should be said not to be in a condition to govern, who as King of *England*, could not misgovern, or do wrong! That his servants should be his Masters, his subjects States, undertaking to force him to signe their Bills, who (all the World knows) might have considered of them, if dubious, or dash'd them, if incommodious! And, in common reason, who was the fitter Judge of inconvenient or good Receits for distempers, he who was *Medicus Regni*, the Physitian of the Kingdom, aided with the consultation of his Judges and Privie Council, or two or three, sometimes unexpert persons, who without help cannot prepare a Bill, yet usually make the number that sways in Parliament? As who was fitter to be continued, *Custos Sigilli*, the Keeper of the Great

Seal

Seal, he whom God ordained, and the Laws called *Custos Regni*, the Keeper of the Kingdom, and could not wrong it, or they who could, and did abuse it to their benefit?

But as the *Græcians* spake of the *Barbarians*, τί δ' οὐκ ἐχθρὸν αὐτοῖς ἐστι τῶν παρ' ἡμῖν; οἳ καὶ τὰ τῶν θεῶν εἴδη, καὶ τοὺς νεῶς συλᾶν ἐν τῇ προτέρῳ πολέμῳ καὶ κατακάνειν ἐτόλμησαν, *What, would they leave us, who in former War, stuck not to rob, burn and break down our Temples?* What Flower of the Crown would they not violate, who profaned all the holy things of the Sanctuary? Whom would they serve or yield to, who cast off God in his Ordinance of Episcopacy, robbed him of his Service in the Liturgie, and his Priests of their Portion and Patrimony? Serving him in the Idol of the *Directory*, teaching him how he must be worshipped, or not at all; and limiting them to *Micha*'s Salary, Diet and ten pounds a year, and two suits

of

of clothes (*vezug* in the *Targum*, that is,) one for Summer, and another for Winter; as fit a recompence for the acceptors of it (were it not with the largest) as the cloths to their backs.

This, indeed, is so strange to *Turks* and *Saracens*, *Tartars* and barbarous Nations, that the Inhabitants of *Chittim* (or *Cyprus*) would not exchange their wooden God for a God of Gold offered them by the *Kedarens*, hoping by that exchange to improve their barren Land with the showers of *Chittim*; whereupon God pleads with *Israel* after this manner, *Passe over the Isles of* Chittim, *and see, and send unto* Kedar, *and consider diligently, hath any Nation chang'd their Gods, which are yet no Gods? But my people hath changed their glory for that that doth not profit.*

But as ambitious *Adam*, (the Parliamentarian (as it were) for the whole World, his Act being every bodies, *non pernoctavit in honore, lodged not a*

night

night in honour; or as the Angels complacency in their own excellency was only momentary; made in one Instant, and sinning the next, they fell the third: so the two houses enjoyed not long their *Supremacy*: In taking Possession of it, they left the door open, through a conceit to hold it as they had gotten it; God (according to that saying, *Quos perdere vult, prius dementat*) infatuating their Counsels to dethrone their pride ere it was well warm in the place; *Colui che acquista il Principato col ferro, se non depone il ferro, il ferro depone lui. Troppo è pazzo che adopera, L'istesso cibo per conservarla sanità che adoperò per acquistarla, ed i poco savio il tiranno, che delle stesse arti si serve per regger uno stato, che gli servirono per occuparlo: He that gets a Principality by the sword, if he lay not the sword down, the sword deposeth him. He is more than fool who useth that means to preserve his health, that he chose to acquire it; and that Tyrant is not half*

wise

ſe, who ſerveth himſelf of thoſe waies to rule a State, which he deviſed to gain it. When their eyes were opened to ſee themſelves lead by errour, as the (*Aramites* by *Elijah*) among their enemies, ſeeking to wreſt it from them; then, (as the only remedy to ſecure their own private Intereſts from their growing and threatning claws) they would have willingly render'd it to his Majeſty, and his Majeſty to *White-Hall*. But clipping it over-long (in the *Iſle* of *Wight*) ere they pleaſed to part with it, the evil of their fear purſuing and overtaking them in the work, gull'd them of it. For,

As they whoſe high Aimes bred the Quarrel, or ſmooth tongues lead the multitude in a chain, had long before remarkably been defeated; *Pim* by Lice, (the end of well-ſpoken *Herod*;) *Hamden* by Battel, where he had firſt opened the firſt Commiſſion of Array; Sir *John Hotham* and his Son by the Executioner: So, here

thoſe

thoſe common enemies to Crown and Parliaments recompenſing all the reſt of the buſy Builders of the *new Fabrick* above rehearſed (when it was well nigh finiſhed, and that Out-cry ready, *Is not this great* Babel *that we have built for the houſe of the Kingdom, by the might of our Power, and for the honour of our Majeſty*) with Ignominy inſtead of Glory, Servitude inſtead of Seignory, Slavery inſtead of Liberty, and baniſhment out of the Houſe into Priſon, or diſability to vote or act in it (through greater numbers of new Intruders) inſtead of their much deſired priviledge of almoſt Omnipotency (a Compenſation, declar'd anon as ſuitable to their Plot, as that of the laps'd Angels was to theirs) made themſelves Lords and Maſters of it: pulling it down again, and building it up anew after their own *Model*; but with the ſame ſtuff and matter (Royaliſts goods and carkaſes, inſtead of ſtones, and with their warm

bloud

bloud, the bloud too of some forward Workmen in Camp and Parliament, instead of morter.)

These study happinesse in Authority, not only independent of the Person, but inconsistent with the Being of their Soveraign. The ambition of damned Spirits was not so cruel; they maliced not the life of their Lord, nor would, that he had not been; as I would, the Parliament had not been, or not at *London*; I wishing absolutely, that which by accident is impossible, or that the Parliament had not been at all, which was of it self possible; it might have been uncall'd to this day, or call'd to another Place; but being call'd, and call'd thither, it cannot be recalled: whereas the Angels desired by accident that which is absolutely impossible, or that God had not been, not absolutely, not at all, but as a Punisher; which cannot any way stand with the preservation of Justice: acknowledging and bowing

to

to him as the Heathen to *Jupiter*, as *Melichius*, not as *Elithius*; as a Patron to preserve and benefit them, not as a Superiour to command or scourge them; Yet *Lucifer* himself (for, as S. *Gregorie* thinks, he it was) strove not to conquer the *Messiah* (whose superiority he most envied) *Potestate sed Humilitate, by Power, but Humility*: not to cast, but to perswade him headlong. And *Satan* in the furious exercise of implacable malice upon the person, estate, and Family of *Job*, obeyed the Order to spare his life. But these stomach'd the Lords *Christ*, as the Lords *Annointed*, not as a Revenger, or out of fear of him: When they had barr'd his Subjects from their Allegiance, Servants from their attendance, Chaplains from their Office, Revenues from his Exchequer, Power from his Crown, Crown from his Head, Queen from his Bosome, and his children from his sight; he offered to reach out to them the gol-

ch Scepter of Grace and Pardon; but they sleighting his gracious offer, he voice of Nature, audibly once exercised in a dumb man, *slay not the King*; yea, of God himself, *Nolite tangere Christos meos, touch not mine Anointed*; instead of satisfying the old score, ran into *Herods* after-reckoning, thus registred, *adjecit etiam hoc, per omnia illa, & concluſit* Johannem *in domo vinctorum, he added yet this above all those things*, the evils which he had done, *that he shut up John in Prison*; and yet this above that, *He sent and beheaded John in Prison*; the true Copie of their practice upon his Majesty tumbled out of the Throne upon the Scaffold, the very thought whereof should have made them startle, and hate themselves.

Nay, they exceed their Copy, absolutely wishing and endeavouring the extirpation of Regality: their note is in full height, *Hic eſt Hæres, venite, occidamus eum, & habebimus hæreditatem*

tem ejus, *This is the Heir, come, let us kill him, and the inheritance shall be ours*: the inheritance & power, without the title of the King; they carry the Crown in their hands, and fastened to the swords; dare not wear it on their heads for fear the people & souldiers should pluck it off, & give it the right Owner.

Nor are they satisfied with *Cether Malcuth, the Crown of the Kingdom*; they have also put on *Cether Cehunnah, the Crown of Priesthood*; & *Cether Torah, the Crown of the Law*: Their will is their Law, and by that Law they are made Priests and Kings, Kings of his priests, who uncrowned *Jupiter*; nay, of him who decapitating the Images of their Gods, set the Sculpture of his own head upon them. For, *Baculus Regius* is *Sceptrum Jovis*, Regal power, the power of God contracted and fixed to one compasse, the Seepter of *Juda* called Gods Scepter, and the design against it, a going out against him, *te exibit cogitans contra Dominum ma-*

liam. So that as the Angels going about to disarm Him, sought upon the matter to destroy Him, He and His Justice being inseparable: So these raising Monarchicall, covet consequently to throw down Divine Authority and God himselfe; to be deified living, and (with *Jupiter Prædatorius*, a thieving deity) *Idolized* after death. Their *Motto*: *Omnibus præesse, nulli subesse*, *To be over all, under none*, beeing of the same piece with the Livery of Antichrist, *Tollitur super omne quod dicitur aut colitur*, warrants me to affirm them Limms of Antichrist, if not Antichrist himselfe: Nay, I have ground to say (specially since the head is put for the members, and members for the head; *Satan* for a hinderer of mans Salvation, and the King of *Babylon* and *Tyre* for *Lucifer*; taking the Holy Scripture for my *Card*, I cannot sink, very hardly erre with such pilots as *Augustine* and other Fathers (riding to that fence) Fiends are no

worse than they, they no better than Fiends; more malicious to the Lords Anointed than they to *Christ*.

And mark ye; Had he been mortall, and they had had their indirect will of Him, they had not lasted one moment after; being but the purer Sillables of His word, the perfecter markes or Signature of His hand, and upper parts of the Creation, issuing from Him continually; (No God, no Creature.) And I cannot guess their Raign long, who to seize the Keyes of, and rifle the Kingdom, (my heart breakes asunder with the repetition of it) having hew'd in pieces τὸ παλαι Μέγιστον καὶ τελειότατον absolutely the greatest and most accomplish'd guardian of his people and themselves, and (as a man and King) the liveliest Image of God in all the world, think to shelter their Usurpation with *Shrubs*, set over *Cedars* (Which crosses the express will of God, had or counterfeited by Law-

Law-givers.) Their unnaturall desire of precedency by destruction of him and his Office (so dear to God, so necessary for themselves, as is the breath of their nostrils) will in a short tract of time as certainly be their Bane, as Independence of his Person was the Parliaments.

It bred and nourished the *Cause* awhile with cheating fables (the old followers and train of Rebels) That the *Militia* belonged to it: The King and all his good Subjects were Papists: Its victories assurances of Gods approbation; Seals of the false Covenant, and pledges of a perpetuall Spring of happiness, almost of Heaven upon Earth, *&c.* The ridiculousness whereof now vexes the Authours, as in time past their prevalency on silly people doubtless tickled them. Some of them sickning to see those *Sentences* verified on themselves: *The haile shall sweep away the refuge of lies, If the Counsel or work be of men, it will come to*

nought; and the fruit of their projects and labours reap'd by others, are ready to take his remedy, who seeing his counsel not followed, went and hang'd himselfe.

As there is a *Maximum* and *Minimum*, a certain degree of magnitude in things naturall; So is there reason in all other matters: And as he who is pleas'd with less, ceaseth to be a King; so Subjects coveting more than God or Laws warrant them, come to nought. 'Tis impossible, that should escape bursting, that never lins swelling; 'tis but naturall, that should be nothing, that will have no bounds; but Justice, that a Parliament should have no body, that brooketh no *Head*; that it should be first terrified and chastised in the dreadfull ends of it's adored Plotters and Actors, as *Ægypt* doting Idolatrously on the water, ὡς Ἀρχὴν τῆς τῶν ἄλλων γενέσεως *as the Principle of Generation*, trembled at, and smarted first in it turn'd to blood, and that the be-

beginners of the Warre and falſe worſhip of God attending it, ſhould in the firſt place be corrected, as it is written of *Amalek*, *Principium Bellorum fuit Amalek, ideoque extrema ejus perdentur, Amalek was the beginning of the Warrs, or of the Nations) therefore his latter end ſhall be, that he ſhall periſh for ever.*

That Sir *John Hotham* ſhould be beheaded by Ordinance of Parliament, (that is, without Authority) who firſt ſerv'd the Parliament without Commiſſion; turned out of *Hull* and the World together, who barring the King out of *Hull*, made the firſt Scene of his Tragedy, and paid his Wages in a falſe after-reckoning of his old Maſters, who forced the Loyalty of the place to yeild to their pleaſure.

That the blaſphemous mouth of the Houſe (*Pim* is the mouth of many, which he ſo framed by cnrſing the Kings Majeſty, that if ever form or faſhion of any Idol challenged the pre-

ſence of a *Damon*, one inhabited under his roof) ſhould be firſt ſtopped; He diſſolved by putrefaction, who had firſt corrupted it; bitten to death with Lice, who eſpecially bred the Vermine that eat his Country; and more exemplified to the World, by the occultation of the Judgement in his expoſal to publick view, hiding the full, and opening the empty ſtalls of his ſtable of Worms (as the *Syriac* terms Herods body) covering the Emunctories (the Woods and Neſts of that Cattle) and ſhewing only the plaines and places for them to Bad, not lodge in.

Had not his fellows hearts been harder than the *Ægyptians*; they had here confeſſed the print of Gods finger. The Cauſe and end of their breeding is now no Secret; He that dwelleth in ſecret, made them to ſuck corrupt blood. Wormes are his Sepulcher, and another *Tragedans* may be his Epitaph.

Sed

Sed quis non paveat Pherecidis fata Tragedi
Qui nimio ſudore fluens, animalia tetra
Eduxit, turpi miſerum quæ morte tulerunt?

That the Commiſſion written in blood, ſhould be Regiſter'd in blood; the Execution of it, his who executed it; the opener of it, deſtroyed with the murtherous breath of it; the ſetter a work of the invention to kill and ſlay made one to handſell it: More plainly, that *Hamden* ſhould be ſuffocated with the flames of warre, where he gave it vent to ſparkle and flye about into all Quarters, to the end, that the puniſhment of his wickedneſſe in the Field defil'd with it, (as *Ahabs* was, who was thus arraigned and ſentenced, *Haſt thou killed and alſo taken poſſeſſion? In the place where the Dogges licked the blood of* Naboth, *the Dogs ſhall* lick

lick thy bloud, even thine) might deter Posterity from it; viewing it as a Gibbet set in the place of homicide, and using King *Lewis* constant Salutation of it, *Salve Justitia.*

A like retaliation was it, That the upper House pressing upon the Throne, should be ordered by the lower; and the lower overtopping the upper, disciplined by their Souldiers; they, overruled in the way of punishment, who had been oversswayed in the way of sin; they, excepted against, and judg'd unworthy to serve the State, who had excepted the best Servants of it from mercy; outed the House, who would not be held within the bounds of it, but had defiled and made it unsavoury to God and Man, by setting the Ensignes of it over the Kings Armes: quit of liberty, who had imprisoned the Patrons of it; of power, who had no rule of it; of the benefit of Votes, who had voted any thing but right; either driven the

the Vineyard of the Land, who would not dreſs it but for themſelves, nor fence it but to be Lords of it; or made to couch under the terrour of the Sword, who were like little Children crying for more, not knowing what to have; and like ſaucy Beggars challenging, not asking; ſnatching, not waiting to receive Almes: under the rigour of the Sword, who had abuſed the gentleneſs of the Scepter; under the bitterneſs of Tyranny, who had diſreliſhed the ſweetneſs of Moderation; under the worſt of ſlavery, who were not content with the lot and Title of λαὸς περιούσιος, the happieſt of all people; under their yoke whoſe little finger is thicker than his loines, whoſe eaſy yoke they eſteemed grievous: under the triumvirate of Hell, who had been rebellious to God, the King, and his Lawes. That they ſhould ſuffer by that Fornace which their jealouſy made hot for him, fall by that Sword the edge whereof they abuſed

abuſed againſt him, by the *Militia* which they extorted from him, and be uſed by their Servants, as they ſerv'd their Maſter. In few and plain termes, That, as the men of *Perſia* (who are compared to curres worrying and taking a prey of their fellowes, *Nonne repente conſurgent qui mordeant te?*) wrung the Scepter, wealth and people of *Judea* out of the griping clutches of the Uſurping *Caldeans*; ſo at Gods hiſſe, the Bloud-hounds kept by Parliament to chaſe and lurry him up and downe from kennel to kennel, ſhould at laſt returne to extort the ill-gotten Prize of Royalty, and make up their mouthes with the Members of it; who overwhelmed with their own weapons (as they who warred againſt *Jupiter*) are forc'd to ſay after *Julian*, Ὀπλίτοις πλέοις βαλλόμεθα, *We are overthrowne by our own darts.*

Their Fall is wonderfully remarkable, in as much as the ſinfull cauſe of

of it may be read in it; conſonant to the ſpeciall Rule of moſt notable Right, *In quo quis peccat, in eo punietur.* But to make it yet a more choiſe piece of Juſtice, it was vehemently feared ere it came, as it came by Mockers whom they had choſen to raiſe themſelves contrary to Gods Order, profeſſing therefore, *They have choſen their own wayes, I alſo will chuſe their deluſions, and will bring their feares upon them, becauſe when I called, none did anſwer: when I ſpake, they did not hear:* So righteous is it with God, that the *Diſſipatæ Ciſternæ, Broken Ciſternes* (called by the ſecond *Nicene* Councel Innovations) which it had made to catch, and pleaſure it ſelfe with the dew of Heaven and fatneſſe of the earth, ſhould not hold water: And it were but juſt, that the over-greedy Members of it who would rather ſinke the Ship of the Commonwealth with all the good in it, than render up the government to the Maſter

(offering

(offering to them their own asking too (within the limits of reason and conscience) all that a King could spare or Subjects containe, would they have been content to have staid their time) should be banished the Courts of Justice, excommunicated the fellowship of the Saints, debarred the society of men, and engraved in brasen Pillars, with this Character, *Parliamentum ultimum Caroli Primi ignominiosum esto, & Hostis Ecclesiæ & Reipublicæ Anglicanæ, ipsum, & genus suum.* So let their glory be their shame, who make the object of shame their glory.

Nor is it less handsome, That their idolatrous Disciples, who, to obtain the counterfeit Land of promise, shook off the perfect Law of liberty, (Subjection keeping men free, as the Sunne doth the Aire subjected to it, from perishing by cold) should drink of the bitter cup which they help'd to temper.

That their obsequious Chaplaines who

who put their bodies into their Bottomes, and ſoules into their ſackes (ſo impiouſly ſervile were they to arrive in great Rectories) ſhould *del tutto* forfeit freedome of ſpeech; be licenced only to preach the Dictates of Sword-men, who upon Parliamentary Preſentations Inſtituted, Inducted and held them in; and not dare to open their lipps without the key of their new Maſters.

That they, who preferred lawleſſe Miniſters, Lectures, and Meetings ſo Authoriz'd, ſhould be as good as outlawed, for any benefit the Lawes afford them.

That they, who were more divorous of their Teachers than he in *Dorotheus*, who firſt vilified all but S. *Macarius*, then all but S. *Baſil* and S. *Gregory*, next all ſave S. *Peter*, and S. *Paul*, after that, all except the Bleſſed Trinity, aud in concluſion God Himſelfe, ſhould have *Seductores* for *Ductores*, none but falſe Lights to guide them.

That

That they, who with *Zedekeah* forſware themſelves and rebelled contrary to the will of God, ſhould not ſee their ſoules captivated by new *Engagements*.

That they, who had a double tongue (one for the King, and another againſt him) ſhould winnow with every wind, and go in every way.

That the men of *Belial*, who uſed his Majeſty as the children of *Belial* did *Saul*, ſaying, *How ſhall this man ſave us? And they diſpiſed him and brought him no preſents*, ſhould be *Acephali*, without Civil influence of ſence and motion, without King to ſaveguard, Law to regulate, or Councell to plead for them,

That Neutralls, who aided not in the common Remedy of the Common-wealth, ſhould ſhare in the common miſery of it.

Nay, it was the will of God (which is the rule of Juſtice) to exact of preſent Innocence an old debt by Credi-

tors

tors falsely claiming right to it by forfeiture, the lives of penitent *Hotham*, and the Earl of *Holland* by a feigned Parliament; and the penance of other Penitentiaries by the hands of Souldiers, for their disloyaltie to the King, and cruelty to the Earl of *Strafford*, and many others; in the croud whereof the old Archbishop, who with *Jehoiadah* the High Priest, had done good to *Israel*, both towards God, and towards his house, lost his life, as the innocent Præcursor of his Master.

And not to stand weighing out more in parcels, should God (which of his mercy, he avert) remove his Candlestick from the Church of *England*, it were her own measure, for not remembring his loving-kindnesse, who said unto her when she was in her bloud, (as unpitied Infants left in the open Field by hard-hearted Parents,) Live; swear unto her, and entred into a Covenant with her, as

his Spouſe; waſh'd her thoroughly from her bloud, with water, and annointed her with Oyle; clothed her with Badgers-skins, girded her about with fine linnen, covered her with ſilk, decked her with ornaments, put bracelets on her hands, a chain on her neck, a jewel on her forehead, eare-rings on her ears, and a beautifull Crown on her head: feeding her alſo with fine flower, honey and Oyle, whereby he made her beauty to be renowned, admired and reverenced; for it was perfect through his comlineſſe which he had put upon her: Forgetting (I ſay) all this, like an imperious whoriſh woman, that ſcorns and loaths her Husband and her Children, ſhe ſhook off the Husband of her youth, and plaid the Harlot with the Parliament: Juſtifying her revolting ſiſters, old and young, round about her, in imitating the Oath and Covenant of one, Treachery and Rebellion of another; and

the will-worship or Idolatry of all, in cringing to the Imaginations, or *Imagerie* of her own heart; and outstripping them all in the Oblation of her gold and silver (which he had given her) to the Bank to hire Lovers, of her fine flower, oyle and honey (wherewith he fed her) to the Magazin to hearten them, and of her Children (which she had born him) to the sword to strengthem them.

If he again in mercy take to her, breaking off her sins by re-estating her innocent Generation, which she hath disinherited for endeavouring her Conversion; yet in Justice he will not spare her Bastards, whose unmatered hearts rise, and governed tongues clatter against *Moses* and *Aaron* cast down, and trodden under foot, *You take too much upon you, seeing all the Congregation is holy, every one of them, and the Lord is among them, wherefore then, lift ye up your selves above the Congregation of the Lord?*

They are only sorry the Crown and Miter are not at their ordering, that they cannot rise by their fall; and with these he expostulateth thus, *Those on my side, whose judgement was not to drink the cup, have assuredly drunken, and are ye they who shall altogether go unpunished?* Nay, as the initial and lesser troubles of *Israel* are recorded after this sort, *In those dayes God began to cut* Israel *short:* So I fear, the present delivery of them into the will of their enemies, lessening their daily Ordinary, is but *Principium dolorum, The beginning of sorrows*, which the righteous Judge shall yet give unto them and their Instruments; for ransacking and demolishing his house, contrary to the light of Nature, for depriving and slaying his Priests (because their hand was with his second *David*) contrary to the command of the God of Nature *In prophetas meas nolite malignari*; for dethroning and degrading his

shops, contrary to the Apostles order of Ordination and Jurisdiction bequeathed to them, *I left thee in Crete to ordain Elders in each City, and to set in order things that are wanting*, for exposing his Inheritance to sale, and setting *Dagon* above the *Arke* (Presbytery above Episcopacie) both contrary to holy Scripture, and all Antiquity. *God forbid I should sell the Inheritance of my Fathers*, said *Naboth*; much lesse of God, said *Ambrose*; asking also the Emperour (seeking his Palace from him) *Quando audisti, clementissime Imperator, in causa fidei laicos de Episcopo judicâsse?* For raking into the ashes, and shattering the bones and Monuments of his triumphant Members, contrary to the rule of Piety, guarding as well as paying, *Justa mortuorum, the Rights of the deceased*; for digging with the Sword, opening with Artillerie, hewing with axes, and breaking up upon the wheel fountains of bloud in his militant ones,

contrary to the rule of Charity; for plundering and ſtarving others of his Retinue, whoſe jewels, treaſure and watches are in their pockets, horſes in their ſtables, Libraries in their chambers, furniture in their houſes, Lands and Dwellings among their Miniſters, and Followers, (now turned Tenants to other Landlords:) *Samuel* asketh, *whoſe Oxe have I taken? Or whoſe Aſſe have I taken? Or whom have I defrauded? whom have I oppreſſed?* I, whoſe Ox have they not taken? Whoſe Aſſe have they not taken? Whom have they not defrauded? Whom have they not oppreſſed, contrary to the rule of Equity? For puniſhing his Annointed, even beyond recovery to help himſelf, or them, who would have gathered him up again to uphold the Parliament (ſoftly crying to him in the words of *Peter*, *Salva mi Signore*,) contrary to the rule of Loyalty; for filling his Church with the loweſt of the people, and refuſe of the

the Clergie to maintain the Cauſe, as the old *Arrians* did to defend their Blaſphemy, (which are the two unparalleld examples of that Theme, *He that entreth not by the door into the Sheep-fold, but climbeth up ſome other way, cometh not, but for to ſteal, and to kill, and to deſtroy,*) contrary to the rule of Chriſtianity. Laſtly, for bringing his Inheritance into bondage and blindneſſe, (that it now ſpreads the arms of Civil and Eccleſiaſtick Policy, to grope the way out of it, contrary to all Humanity.

For my part, I wiſh them no ſpiritual, nor more temporal puniſhment: Nor did I ever wiſh, either them, or *Cromwel* himſelf, other harm, than want of power to do evil. I thank God, I can ſay with *Job*, *If I have rejoyced at the ruine of him that hated me, I refuſe not with theſe ears, to hear my curſe.* Nay, I have learn'd, πρὸς τῶν ἱερῶν νόμων ἀνθρωποπαθεῖν, *of the Holy Laws to pity mens miſeries*;

My

My prayer for them, is, St. *Stephens* for his Perſecutors, *Lord, lay not this Sin to their charge*; And, O that it were as powerfull for theirs, as his was for *Sauls* Converſion!

Howſoever, it is concluded againſt the Parliament, that the pirking bramble was too high to miſſe the Lightening; too rotten and nigh to burning, to eſcape the fire that hath conſumed it, and the (ever to be lamented) Cedars of *Lebanus* in the combuſtion of it: The houſe was too violent, to laſt long; too high, and too weakly grounded, to ſtand; too preſumptuouſly wiſe, to be in ſafety; what wiſdom proſpers, or is in them that forſake the Lord? Their rage is quelled, violence ſuppreſſed, height humbled, and wiſdom deceived. As the ſlow animal pricking up, looking big, and taking on him the place of that Deity he carried, heard, *Οὐ θεὸς σὺ ἀλλὰ θεὸν βαστάζεις, Thou art not God, but his Porter*: So the Lordly Commons,

mons, and Domineering Lords, arrogating to themselves the Monarchy (which they were to support) and the name of States (which they were to resist) are ashamed, dismaied, and driven quite out of all.

And can you thinke their successors can continue, who are so far out, That God knowes, the World notes, and their own conscience telleth them, they cannot (no not after long study) devise a handsome colour of equity in their proceedings? The Penner of their *Declaration* and of the 11 *Speeches* to exercise their stile (as *Tully* extoll'd *Vatinius, ut in mala materia dicendi facultatem exerceret*) upon the matter acknowledge it; the first urging power of using conscience against Law (Divine and Humane;) the second, practise of choosing Kings against Conscience, or else impertinent in a State successive as *England* is; just as *Policrates* scribling to excuse a Tyrant (whom

(whom *Isocrates* calleth Ἀνεγκωμιαστον, *Virgil Illaudatum*) brought him to more shame.

Yet their impiety is a Scaffold higher than the Parliament; and their confidence in the arme of flesh, greater than that which sold the Jewes Captives; these thinking with help, those wit hout it, Ὅτι περιέσονται τῆς θείας ὀργῆς, κατευμεγεθήσουσι δὲ, καὶ λίαν εὐκόλως, πολέμου παντός, *overcome Divine wrath, and very easily master all warre.* Can you imagine the Schollers every way putting downe the Masters, can be pardoned, seeing the Masters paid? The Rooters up of Religion and Monarchy can be unrooted out; seeing the Loppers of the branches brak their neckes? The butchers of King and People can be unaccursed, seeing the ill-meaning Houses doff'd like *Simeon*, whom, *Moses* dealing Blessings among the Patriarchs, pretermitted for his malicious conspiracy and murtherous intent against

againſt *Joſeph*? Did *Simeon* himſelfe hope to eſcape Bonds, ſeeing his other Brethren (who had unwillingly condeſended to him) apprehended and troubled for it? And do they themſelves thinke to go ſcot-free, who are more pernicious, and leſſe powerfull than the Parliament, which God hath turn'd out of doores by their hands; *Happily*, that they might give themſelves the firſt blow towards their fall; the right hand of the Army being unable to hold the Sword, or left hand the Bow; now the Parliament (in the name whereof lay their ſtrengh) is put down, or (in the Prophets phraſe, *Depaſcent verticem Corone*) now the brains of the tumultuous ones are pick'd out? Can the leſſer Flies breake the Net, that held the greater? Will not *Zacharies* Roule of Curſes fitted to all Sinnes without exception, and Viſiting all parts without Exemption (though it were cut out by the Patterne of *Judea*,

the

the length whereof (as of *England*) doubling the breadth of it, is repreſented in its two thouſand cubits of longitude, and ten thouſand of latitude) enter into the houſe of unexampled ſinners: who unſatisfied with the milk of your Flockes, oile of your reſſes, labours of your hands, skinnes of your backes, fleſh of your ſides, and marrow of your bones, broken and chopp'd in pieces as for the pot, (the method of *Satans* practiſe on poor *Job*) ſeek deeper morſels upon your conſciences by *Engaging* you all to fall downe and worſhip the *Image* which they have ſet up, under penalty of being caſt in the fornace of affliction, ſeven times hotter then yet ye have felt it? Their firſt fatall Blow divided only betweene the joints and the marrow; this, betweene God and the Soul, of thoſe who are either touch'd with their Hereſy, who thought it lawfull to ſwallow any thing, ſo the heart were prepar'd a-

gainſt

ginſt it; or with his miſery who would not looſe his part in *Paris* for his part in *Paradiſe*; and gives you more cauſe of the *Jewes* complaint, than they themſelves had, *Pervenit gladius uſque ad animam, The ſword reacheth unto the ſoul.* If it be not too late, think of their lot, who taking the Covenant but by the halves, were reckoned with for the whole in point of failing; and the Engagers will exact the forfeiture of the *Engagement* more ſeverely. And is it poſſible ſuch Devourers ſhould eſcape undevoured by the reſidue of the People? Shall not they who enlarge their Tents by plucking downe Kingdomes, pull upon their own heads and tents ſwift deſtruction? Shall not the Commonwealth built in bloud, periſh by the corruptive vertue if it? Shall not Schooles and Academies of Treaſon, and houſes Founded in gore, and covered with an Engagement in a falſe way, find the ground rotten and co-

ver

ver falſe? Shall they not rot through the ones, and ſink through the other? Shall not ill-gotten ſtone out of the wall cry them downe, and the beame out of the timber anſwer it; As if they had ſet an *Antheme* of their falſe impriſonment & honing homewards to ſerve the Owner? And not to ſeeme by untimely ſilence (in point of vengeance on bad Foundations) to undervalue the Markes of Gods hand on the Houſe of Parliament, as it did the riches of his goodneſſe towards our Nation, was it not ſo artificially contrived, and ſtrongly fortified, that a man might have almoſt ſaid, The blind and the lame may keep it? yet unnaturall Victories, and unrighteous Spoiles ſuddenly undermined it: And doth not the fall of it inferre theirs, that mount their Neſts on the ruines, ſet them with the Diadem, and flower them with the wealth of all *Britaine*? Did not the pillag'd ſtuffe of *Nebucad-nezzars* Houſe (filling, as it were

were, the Earth, and darkening the Heaven) soone demolish it, That the Prophet reckoned his unhallowed Conquests as the unprofitable victories of a dreaming Conquerour, *Erit sicut somnium visionis nocturnæ multitudo omnium Gentium, quæ dimicaverunt contra Ariel, & omnes qui militaverunt & obsederunt & prævaluerunt adversus eam?* Did he not consult shame to it, and sinn'd against his own soul by cutting off many people? Is not *Jeremies Virga Vigilans*, or Rod of the forward Almond-tree, a Signe of Gods vigilance to note, and hast to scourge his enemies, being once at the height? Doth not the Prophets Roule or Sithe (like a bird following her prey) fly from his Seate to cut them off? Doth not *Habakuks* Vision of a proud *Cromwell*, who keepeth not at home, but gathereth to him Nations, heapes unto him People, close with the taunting Proverb, *Væ ei, qui multiplicat non sua, wo unto him*

that

that encreaseth that which is not his? Doth he not overthrow the Question *How long?* With a vehement affirmation, It should not be long at all, *Shall they not rise suddenly, that shall bite thee?* (Adding the cause necessitating) *Because thou hast spoiled many Nations?* Is not the Interrogatory of S. *Augustine* hereto answerable, *Can you see a Church-robber, Thiefe or Murtherer long liv'd?* Is not the Observation of S. *Origen* unquestionable, *Senex & plenus dierum, An old man and full of dayes, is not in all the Scripture attributed to a Sinner?* Is not the Question of holy *Job* indisputable, *Quis restitit ei, & pacem habuit, Who hath hardned himselfe against God and prospered?* Is not his Resolution of it in another place, infallible, *They are exalted for a little while, but are gone and brought low, they are taken out of the way as all others, and cut off as the tops of the eares of corne.* Is not his Challenge to be confuted unanswerable, *And if it be not so now,*

who

who will make me a lier? Is not the sentence of the Psalmist irrevocable, *Viri sanguinum & dolosi non dimidiabunt dies suos, Bloudy and deceitfull men shall not live out half their dayes?* Is not the simily of *Jeremie* conformable, *as the Partridge sitteth on egges, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes*; Immoderate lust of generation in her mate, will not let her rest, or sit to breed; nor a greedy desire of getting, suffer him to thrive, as might be instanced in the untimely end of sacrilegious *Belshazzar*, who was found *Minus habens*, wanting of dayes attainable by his age and constitution, in that he was found cocking up against God: of blasphemous *Julian*, who was so strangely taken off, that the inconsiderate Heathen thought God was so hasty, he could not contain himself, *they say*, (saith he) *the Christians God is patient, and bears with evil, sed ne modico quidem spacio*

indignationem suam ferre potuit, but he could not refrain his anger, no, not a moment; and of exalted *Anastasius*, whose natural course of life, a voice from Heaven decreed to be abbreviated fourteen years. And hope they to finish it, whose sins are full in kind and measure, no sort uncommitted, no degree unperfected? Did ever ripe harvest want a sickle, where strength was ready to cut it down? And is not the breath of the power of Gods displeasure, irresistible? And the declaration of his mind not to let wickednesse stand after full growth, undeniable? His utter Foes confessing his heavy finger, *Hic est digitus Dei*, granted the Earth cannot sustain his hand no, nor the whole World; He made it out of nothing by his word, how infinitely can he do, who is able to speake a Universe? And the Oracle of Truth delivering, that nothing be prejudice to the wheat, stayeth the weeding out of the tares to the Reap-

day

day, intimates, that the sufferance of them is for the safety, not for the choaking of it, which the over-growth of these menaceth. He took the sins of the *Amorites* in the full; will he wink at Christians, adding to the fulnesse of their sins, by abusing his Grace? Will he not make good his word to a syllable, a letter, a jod (the least of letters, unless his Favourites who uphold the World in all Ages, draw him to change the Sentence? And what man of God wisheth prosperity to them who are resolved not to leave a righteous man living, to pray for them? *Moses*, who reconcil'd *Israel*, shewing sorrow for their sin in drinking it at his command, that it might lye upon them, and not digest easily, did not once open his mouth for the impenitent Rebels, *Kora*, *Dathan* and *Abiram*. And though he and *Samuel* stood before God, and lift up cry and prayer, or make intercession to him for our obdurate haters of

God, he will not hear them.

They have been long, and oft, and ſtrangely admoniſhed, by the dreadfull effects of Lightening, maiming or ſtriking dead a great part of a Congregation in the Weſt, and three of a houſe in *Marchamley* in the County of *Salop*, (all kill'd, *Ictu triſulci teli, with the ſtroke of the thunderbolt*) by a fiery battel in the Aire over *London*, making the people think Doomeſday was come; by the Firepikes riſing up in the North ſucceſſively, and ſo vaniſhing, Prodigies all fore-going the Inſurrection againſt his Majeſty; by inundations of water, a voice from Heaven, Apparitions in the Firmament, particularly, that on the outer ſide of the Leguer before *Leitchfield-Cloſe*, undiſtinguiſhed (by ignorance of the Plain where it ſtood) from a huge Mountain, threatening them with the caſe of Reprobates calling to the Hills, *Cadite ſuper nos, Fall upon us*, and to the Rocks,

ope-

operite nos, cover us; and by a late terrible conflict in the North of Heaven, menacing, that at last, the Stars in their courses, shall fight against them, with many other portentuous and manifest Tokens of Gods displeasure at them, all following their Practises: But they are mov'd as little, as Crookback'd *Richard* was at the three Suns, or their Primitive Forerunners were at the Presages of their overthrow. Nothing but *Julians* confusion can extort from them his Confession, *Thou hast overcome me, O Christ of Galilee*, nothing but Weapon-salve, stanch or heal the bleeding wounds of their Sword; nothing but Abscission, their spreading *Gangrene*. Wherefore it is Piety to desire their death, as Charity not to wish their damnation. If the Apostles *Utinam abscindantur, I would they were cut off*, be (for the honour of God, and good of man-kind) altered to a Petition, God will hear it, and answer his sick Church and

State, every where (by the most) charitably pitied, and commemorated in the *Jews* form of Prayer for helpless persons, &c. רחם המקום *God help the weak.*

O GOD, *our portion of meat is wormwood, our drink the water of Gall, our mean apparrel to hide our nakedness, occasioneth our shame; we looked for some to have pity, but there was none; for comforters, but we found none; Heresie or Necessity hinders our friends from helping us; Violence or Conscience, many of us from going to our dwelling houses, or native Countreys; Irreverence and unsavourinesse of the Sacrifice, others of us from thy Altars; the iniquity of false wayes, from the solemn Assemblies; and the abomination of desolation, from visiting thy Temples. We have no Altar but the heart, no Temple but the body, no Preacher but Heaven, and such silent Ministers to declare thy Glory; no book*

to read, but the Book of Nature, without Gloſſe or Comment, ſave of (thy daily wonders!) no Study to ſit or walk in but the wide World, whereof we are unwelcome Citizens; eſtranged from our friends, ſcorned by our enemies (eſpecially our Neighbours) feared by our acquaintance (they that ſaw us without fled from us) degraded by our Inferiours, ſlighted by our Superiours, and (which aggravates our griefe) laden with the Reproach of Engliſh Kill-King.

All this, which thy moſt righteous hand hath laid on us for our unthankfull diſobedience (and were it greater than we could bear, we have deſerv'd it ſeven-fold) Thine and our Adverſaries have afflicted on us as thy Servants, for our obedience. For vindicating thy Glory, we are put to ſhame; for keeping thy Precept, proſcribed; for ſtanding for thy Truth, dejected; for loving the Light of thy Goſpel, eclypſed; for regulating our ſelves by thy Law, Outlawed; for tracing the ſteps of thy Prophets, Apoſtles,

Martyrs

Martyrs, and Saints of all ages, exposed as Spectacles to the World, Angels and Men; For thy Cause we strive, for thy sake we suffer in the experience of this Position, He that departeth from evil, maketh himselfe a prey.

Yet in the confluence of evils it is our Crowne of rejoycing, we have not once kissed the hand towards, nor worshipped the false Lights that rule the times; we have neither falsified our Oath, nor altered our Allegiance to thine annointed, nor behaved our selves frowardly in thy Covenant. O remember us (in this, according to our righteousnesse and the innocency that is in us) with the blessing of those who suffer persecution for righteousnesse sake.

Righteous art Thou, ô Lord, and true are thy Judgements; yet since the bounty of thy goodnesse hath not only given us leave to argue with thee, but also challeng'd us to plead our best with thee, and to say what we can (saying trueth) in Answer to thy Reasons of these warres

and

and changes that are against us, and in Objection of Arguments to the contrary, we are bold to weigh thy Motives: Acknowledging they are drawne from thy Glory and our good, that our Service of thee might not be mercenary, yet more rewarded. O God, the ſpirit is willing to comply with thy end, to ſow in teares, ſo it may reape in joy; to ſerve thee gratis in this world, ſo it may have the happineſſe of the world to come; to ſee the Earth given to the wicked, ſo it may lay hold on Heaven; and thy worldly Gifts diſtributed among ſtrangers, ſo it may have the Inheritance of thy children; to endure all the miſeries of this life and Hell it ſelfe, to come to thy Kingdome; nay, were there no hope, or promiſe or reparation for them, it would not grudge to follow the ſweet odour of thy ointments during breath. But the weakneſſe of the fleſh, as it is heartened by earthly bleſſings, ſo preoccupated with the bitterneſſe of Duty, it oft diſreliſhes the ſweetneſſe of thy Law; noting the Spoilers of thy Vine-

yard

yard gratified with the reward of the Labourers, it groweth weary of wel-doing; seeing the innocent condemned and wicked justified, it is discouraged in the way of righteousnesse: And the body pressing downe the soul, thy people are apt to forget thee, hiding thy face from them; to put their hand unto wickednesse, seeing their portion changed; to depart from the living God, seeing Extortioners take their bread and raiment who fed the hungry and cloth'd the naked; and in the want of necessaries and protection in thy worke, to hear the Tempter demand, What profit is there in serving the Lord? O remember we are but flesh, and let not thy Spirit strive for ever with us: For what is man, that thou shouldst take displeasure at him; or a corruptible generation, that thou shouldst be so bitter towards it? O sweet Jesus! let thine own experience of the frailty of it to resist temptations be a Remembrance with thee to incourage it with the restitution of temporall, and increase of spirituall comforts;

That

That as the whole desire of our soul is to thee, so the will of the flesh may not seduce it from thee.

And now let not the Lord be angry with us, opening our hears unto him as a bosome-Friend not exclaming against him (That be farre from us, sinnefull dust and ashes:) as an injurious enemy; in Apologies for our selves oppress'd by Nimrods, *not in Invectives against his chastisements; as Plaintiffes of wrong done by them, not as Opponents of matters stated by him; to sift out the truth, not to taxe him of errour; to ease our hearts, not to incense him; to deprecate His wrath, not to Question or wrangle with the wayes of his Providence; to excite the bowells of his Pity, not to reprove the exercise of his Justice; to clear not to condemne the Evidence of it; the weakness of humane Arguments helping to set it off, as* Jeremy *in his Opposition, or rather Apologetique before his Reasons insinuateth,* Righteous art thou, O Lord, because I plead with thee:

which

which maketh us more bold to prosecute his Medium, Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit, Thou art neer in their mouth, and farre from their reines? *Why are the impious honoured, injurious superseded, treacherous preferred, seditious secured, pernicious misemployers of thy Talents so richly furnished, and ravenous Dogs, unworthy the crums of favour, serv'd with the childrens bread? If, for a tast of Thy liberality, Thou appoint the sanguine Hipocrite to receive his portion in this life, wilt Thou disinherit those whose innocent lives are ready at thy Service? Had the ancient people of thy love acknowledged thee comming to them, they had dwelt in Mount Zion to this day; wilt thou forsake us utterly, striving to keep thee with us, resisting even to cloud the naughty Influence of wandring Starres seeking to drive thee from us? Thou wouldst have spared*

Sodome

Sodome *for ten righteous persons, wilt thou destroy thousands of righteous persons to spare a few worse than* Sodomits? *They offended against Nature by a* Mute *sinne not to be mentioned, these against thee, by an army of sinnes not to be smother'd or unrequited. If they die the common death of all men, or if they be visited after the visitation of all men, we know their future punishment will be aggravated; nevertheless, common expectation will be frustrated, Piety and Loyalty disanimated, Rebellion and Profanation propagated,* Judaisme, *and* Mahumetisme *confirmed,* Atheisme *deeper rooted, Murther of thy annointed ones emboldened, Policy and Might adored as Authors of what thy hand hath acted! And thou wilt not give away the glory of thy victories, nor canst thou endure or look upon the reproach of bloudy iniquity. Thou hast requir'd the Judges of thy people to enquire after, and to demand the bloud of any one at the hands of the Manslayer; wilt thou not make inquisition for*

the

the blood of thy righteous Judges and their assistants in thy Service? And more for the blood of mens soules perverted from it, than for the blood of their bodies killed in it? Thou searchest privily for it lying hidden in the bosomet Thou canst not passe by it running out at the skirts. It is thy law, He that curseth father or Mother shall be put to death; *Shall the Viperous Generation spinne out its dayes at length, that exenterates and strives to Damme them? whither shall we appeale for execution of Right against them, holding Justice at swords point and making themselves Judges, but to thy tribunall? Thy hand hath ever found out Oppressours of Truth and order; Shall it not do as much for Rooters of Truth and order? In all former ages evil doers were rooted out; shall not they be pluck'd up, whose high impiety doubled with shewes of sanctity staines and burthens the Earth more than ever? Is not the honour of thy Name more seen in the fall of greater enimies of Mankind than lesser?*

Thy

Thy Judgements at this day are in all the world, shall the proud and principal Objects thereof go uncorrected? Shall not the Judge of all the Earth do right? *The Earth is full of thy Mercy, shall the humble and proper Objects of it be unpitied? Shall not the Father of mercies help his Children in necessity? It is thy* Practise, when the anger of the Lord was hot against *Israel*, and he delivered them into the hand of those that spoiled them and sold them into the hands of his enemies round about, so that they could not any longer stand before their enemies, whithersoever they went out, the hand of the Lord was against them for evill, and they were greatly distressed: Nevertheless, the Lord according to his manifold mercies raised up Saviours that saved them out of the hands of those that spoiled them. For it repented the Lord, because of their groanings, by reason of them that oppressed them and vexed them; *Thy*

old

old loving kindnesse is the same for ever, our miseries of oppression surmount theirs, our groanes equall our miseries, O let them find the same effectuall compassion with thee. It is thy Promise, Call upon me in the time of trouble, and I will deliver Thee; *We are in deep distresse, we cry unto thee, O let our cry come unto thee, and thy deliverance to us. It is thy* Menace, I will utterly put out the remembrance of *Amalek*, because the hand of *Amalek* is against the Throne of the Lord; *The hand of our dethroners is not only against, but hath prevail'd against, and (to their power) blotted out the remembrance of the Regall and sacerdotall Throne, O let the same cause have the same effect, and let not their double guilt be unremembered. The Church is the ark of thy strength that made its way home with the terrour and charges of it among the* Philistins, *saying*; Send away the Ark of the God of *Israel*, and let it go againe to its own place, that it slay us not and our people; *Once*

more let the heavineſſe of thy hand cauſe the Vſurpers to part with it. Monarchy is a Derivative and the neereſt repreſentation of his univerſall Providence, ordering contrary notes to Conſort, all the Croſſe looks and wayes of nature to meet in one end; O God! let it not ſinke, though it ſhake, nor let it reſt (though diſlocated for the preſent) but in the Royall line, ſo long as the Sunne and Moon endure; one candle of it is ſpent by thieves in it, another made to burne dimme: yet, if thy unuſuall wrath blow, or common mercy breath not upon them, they are gone.

O Lord, incline thine eare, and hear their roaring like Bulls, and triumphing like Antichriſt *in the Congregations of the righteous: Open thy eyes, and ſee their extorting from them like* Benhadad *from* Ahab, Thy ſilver and thy gold is mine, thy wives and thy children even the goodlieſt of them, yet I will ſend my ſervants unto thee, and it ſhall be, that whatſoever is plea-

 ſant

ſant in thy eyes, they ſhall put into their hands, and take it away; *Their hunting after their lives like Fowlers, ſpreading their nets in all places; their tyrannizing over their ſoules beyond compare, to exerciſe freer dominion over their bodies and cattle: their ſpite to the perfecteſt forme of thy Worſhip, which they have excommunicated and blaſphemed to induce the Dagon of their own Inventions and ſelf-delighting Abominations; to the pureſt Image of thy holineſſe, which they have firſt toſſed and tumbled into corners, then cut and mangled into mammockes to exalt themſelves, who are the Image of Satan; and to the enlargement of thy Glory, which they obſcure by ſmothering the meanes of knowledge and love of thee; that magnify thy name, to advance their own in the place of it: Shall the haters of thy Church, Robbers and murtherers of thy Saints, enemies of thy Service, abuſers of thy Image, and Diſhonourers of thy name be unrewarded? Thou haſt performed thy work upon*

us

as in giving us double for all our sinnes; which, though it be lesse than we have deserved, yet let not all the trouble seem little before thee, that hath come upon us, in our Kings, on our Princes, and on our Priests, since the entry of the Warres to this day; but seal now the treasures of thy Judgements, and open the treasure of thy Mercies to the people of thy holinesse; sealing the treasure of thy Mercies, and opening the treasures of thy Judgements on the people of thy curse; change thy right hand of prosperity upon the one, and left hand of adversity upon the other. Speake in the fire of thy jealousy to the Angels, put in the sickle, for the harvest is ripe, the presse is full, the fats overflow, for the wickednesse is great. Returne and consecrate to us the spoiles which they have profained, and instead of uncleanesse, write upon them again, Holinesse to the Lord,

And say not, O say not, My hour is not yet come, but think in mercy, the set and acceptable time to favour Zion

(*set for thy mighty hand, and acceptable to her low estate*) *is come. For there is none of her Armies shut up in strong holds, or left to plead her cause; her Friends are either too farre from her, or cumber'd too much at home to oblige her; Others, who have eaten of her bread, and are many other wayes bound to her, are too neer themselves to requite her; yea, readier to wound, than heal her; to bring a fagot to increase, than a bucket to quench her flame: The neerest of all to her (for their own advantage) offer her a temporall Remedy with a spirituall plague; and the rest call her an Outcast, saying,* Is this she whom no man lookes after? *So that without Thy help, her bruise is incurable, her breaches irreparable; And wilt thou not repent thy self'e for her, seeing her power is gone.*

Nor is the opportunity of her Extremity lesse to publish thy praise and glory than it is to exercise thy Might and Mercy: For her enemies have not only remov'd her bounds, robbed her treasure

put down her Inhabitants, and found the
neſt of her riches, gathering her as one
that gathereth egges that are left, and
there is none that moveth the wing, open-
eth the mouth, or peepeth; but, which
thou ſtileſt thy fear, behave themſelves
ſtrangely, boaſting, that their God, the
God of people eſtrang'd from thee, diſ-
claim'd by thee, hath done it all; which
is to ſay, My hand and my wiſdome,
and not the Lord hath done it. Shall
the axe boaſt it ſelfe againſt him that
heweth therewith? Or ſhall the ſaw
magnify it ſelfe againſt him that ſha-
keth it? *As thou waſt ſanctified in her*
ſight before them, ſo be thou magnified among
them before her. Shew thy ſelf in her
ſight the hope of Iſrael, *by revenging the*
bloud of her ſlaine, breaking the yoke of
her oppreſſed, and ſaving the lives of
thoſe, who in the black Regiſter of the
unſatisfied Tyrant are appointed to die.
Ireland bury him not, gaping after
her Funerall, counterfeiting that Com-
paſſion. The Lord ſaid unto me, go

up against this Land, and destroy it, *and pressing in that form*, Come with us, Let us lay vvaite for bloud, let us lurke privily for the innocent without cause, let us svvallovv them up alive as the grave, and vvhole as those vvho go dovvn to the pit; vve shall find all precious substance, vve shall fill our houses vvith spoile, let us all have one purse; *Take his bloud out of his mouth, and his abominations from between his teeth; put thy hooke into his nose, and thy bridle into his lippes, and either by sea or Land reckon with him, That the Persecutors of thee in thy Servants may all know*, God ruleth in Jacob, and unto the ends of the earth. *We have all sinned; there is not one of us whose mouth to his brethren the acknowledgment of* Jonah *to the Mariners becommeth not, I* knovv that for my sake this great tempest is upon you. *And though our maintenance of thy Gospell cannot pacify thy wrath for the breach of thy law, our integrity in one*

point for our imperfections in many, our
fraile observance of thy command to obey
the King, for our unwilling disobedience
in all the rest; nor our constant love of
fruenesse in jeopardy of our lives and
patient sufferings for thy cause, with
the distribution of our whole estates be-
tween thy service and servants, where-
of we repent not, no not in want, cover
the multitude of our sinnes. Yet let thy
Grace afford us this Plea against deser-
tion of us, We have stuck unto thy
Testimonies, O forsake us not utterly:
Offering to thee with bended knees, weep-
ing eyes, and broken hearts, the meanes
of reconciliation, the Sonne of thy love,
for our sinne of desolation that maketh
desolate. Let thy Kingdome come into
our hearts, and thy annointed shall come
into his Kingdome. Thine is the Battell,
it is nothing for thee to help with many
or with them that have no power, O ma-
nifest thy strength in our weakneſſe, Thine
is our cause, in vindicating us thou
righteſt thy ſelf, O maintaine thy owne

cause

cause, the cause of thy Servant and of thy people; Thine our adversaries, in going forth with us thou breakest forth against them, O gather our melted Forces, and be in the Head of them. O Thou God of our Fathers, and God of the Inheritance of Israel, Lord of Heaven and Earth! If our unsubdued iniquities ask a second conquest, Let it be thy glory to overcome us with thy Grace, not fury; with the acts of kindnesse, not stripes of justice; as the Father of mercies, not as a mighty man of valour; in the tendernesse of thy bowels, not in the fornace of affliction, by the meeknesse of thy Spirit, not by the breath of thy displeasure; by treading under foot our sinnes, not our persons; by immersion of them in the bloud of thy Son, not of us in our own gore: We are bound to thy Altar, and thy hand is stretched out to slay us. O accept the Sacrifice of the Lamb of God for us. Or if thy sharp work be not yet wholly accomplish'd on us, Let us fall into thy hands, not into the hands of men; for as thy Majesty is, so is thy Mercy.

Mercy. When thy incorrigible people, had gone thorough the whole course of thy Mercies and Judgements, without any amendment of straggling after their own lusts, thy tender compassion, for all that concluded, I have seen their wayes, and will heal them.

O merciful Father! Thou seest us penitently weeping, more for the losse of thy favour, than our fortunes, under the burthen of our sins, than the wars, bitterly crying out on the height of those, patiently undergoing the smart of these, and confidently relying on thy promesse to save, not upon mans uncertain endeavour or successe on our part: Had not our hopes been bred and nourished by thy incouragements, they had failed long since; it is of thee, that in a Ship-wrack'd state we bear up, and doubt not to overcome all difficulties under thy Conduct, pardoning our errors, pitying our miseries, sweetening more and more with thy pleasant Oracles, the bitter things which thou hast spoken against us, continuing & increasing our

patience

Patience, and haſtening to crown our confidence with the return of Proſperity, to the Iſland of the innocent.

We are reſolved, thy gracious promiſe of relief, and angry menace of revenge, are not tyed to our hours; were the accompliſhment of that delaied, and the execution of this reſerv'd to the laſt day; thy word and deed is all one, there is nothing between them: One day is with thee, as a thouſand years, and a thouſand years as one day; That which is far off in our points of time, is preſent to thy Eternity; that which is long in our account, (who are in want) is not a minute in thine. As it is not in us to ſound or ſound the great deep of thy wonders, (the thought to attempt it caſts us on; O Altitudo! O the height! So neither it is in our deſire to ſet thee the day of our refreſhing, nor in our power to read it ſet in thy hand: But if thy grace hath opened any Viſion to thy unworthy Servant, it will ſuddenly ſpeak, and not lye: The morning of Joy and Gladneſſe in the State, and ſome-

thing better dayes in the Church is at the point of dawning, to lead us out of the ſenſe and maze of thy Judgements (which are unſearchable) into the happy ſtate of thy favour, (which is unſpeakable.)

Thus, not without leave and offer of free diſpute to thy Vaſſals, have we poured out our ſouls, and cryed unto thee, humbly examining the grounds of our miſeries; Submiſſively, expoſtulating thy better dealing with worſe perſons; yea, fiducially acquieſcing in his determination of the Queſtion, That thou mayſt be juſtified in thy ſayings, and clear when thou art judged. If any rude or unſeemly word hath fallen from us, impute it to the error of our judgements, not of our wills; to the blindneſſe of our natures, not to the ſtubborneſſe of our affections; to the bitterneſſe of our ſufferings, not to the malice of our hearts; to our eagerneſſe of releaſe, not to any ill thought we have of thy handling of us; to the heat and earneſtneſſe of diſputation

tion and importunity of thy favour (which is delightſome to thee) not to any perverſeneſs of opinion, to our reſolution not to leave thee, except thou bleſs us, not to any intention to offend thee; thy love is to us, infinitely better than all the world, and thy anſwer ſatisfactory, my grace is ſufficient for thee.

God,

GOD, and the whole Creation are clearly for you, ſupporting Order, which is the ſoul of it; No order, no humane Society, no Chriſtian fellowſhip, no miniſtry of Angels, no Creature to ſerve, no Service of God out of Heaven. Notwithſtanding, as the *Univerſal Medicine* works by nature in the Patient, ſo the firſt and ſecond ſuperiour cauſes of your relief, by your endeavours. The utmoſt ends of the Earth hear your out-cry, and let me ask you, *why do you cry out aloud? Is there no King in you? Is the Counſeller* (the Parliament) *periſhed?* That is it; *Therefore is the daughter of* Zion *now again, like a woman in travail, that laboureth ere ſhe bringeth forth, that ſhe may be delivered:* Her deliverance cannot come without labour, nor labour end but in deliverance. *Quien ſe*

muda

muda, Dios le ayuda, help your selves, and God will help you; as his power begins, so his Grace will second your Preparations against Usurpers; when you bestir your selves, he will break out upon them.

They are more prone to slather into confusion, than the short-sighted Parliament; if your hand help them forward, and set them going, you will be Chronicled with the Subjects of *Josiah*, who gave example of it. For as the slaughter of wicked *Ammon* in his own house by his Servants, was an ill President of the Massacre of our good *Josiah* at *White-Hall*; so the men of *Judah*'s revenge on those Assassines, a worthy pattern of yours on these; and their behaviour to the pious Son of that, of yours to the hopefull Heir of this, *And the Servants of* Ammon *conspired against him, and slew the King in his own House, and the people of the Land slew all those who had conspired against King* Ammon, *and*

the

the people of the Land, made Josiah *his Son, King in his stead.*

I grudge no man his life, who ought not to dye; I am apt to swound, to see a man wrongfully bleed to death. The cry of bloud, methinks, is as dolefull, as the charge, *non occides, thou shalt not kill,* is dreadfull; yet to extend the benefit of the Law to Thieves, Murtherers, Blasphemers, or any one whom the Law-giver barreth from mercy, were to incurre their crimes, and to command more. We are not to dispence in the Law of a Superiour, much less in his who is *Altissimus*, the most High; that were to give him Law, not to receive it at his mouth 'Tis as equitable for the King sitting upon the Throne, to execute an Usurper, or any other Miscreant, as it is reasonable for a Physitian to cut off a rotten member, *Neque pinguior Victima mactari Deo potest quam homo sceleratus.* And is there no means of Right, or remedy of Usur-

ſurpation, taking or keeping him from the Crown? The Oracles of God, I think, are ſilent in this matter; And there he inſtructeth his with diſcretion, there natural reaſon hath her *Audit*, as in new diſeaſes, and new Law-Caſes, *Deficiente lege, recurrendum ad conſuetudinem, deficiente conſuetudine, recurrendum ad rationem.*

Tyrants then are of two ſorts; either in the manner of Adminiſtration, or in the right of Dominion; the firſt hath Title to it, without moderation, the ſecond ſometimes ſeems ſhew of moderation, without Title; That abuſeth, this uſurpeth it; the one obtains it by Grace, the Grace of God, who is the ſole Founder and Doner of all Kingdoms, the other takes it by force, without leave or asking. The firſt is privileg'd from aſſaults, by the Covenant of the people, in receiving, and by the Order of God, in giving him: Who, to tye up *Iſrael*, and in them all other Subjects from

from falling on him, bargained with them ere he gave him to them, to bear with him how Tyrannous ſoever, and they accepted the Termes: Agreeable whereunto is the Councel of *Conſtance Seſſ.* 15. damning the opinion, *Quod Tyrannus a quolibet Subdito occidi poteſt, That any Subject may kill a Tyrant.*

But a Uſurper ſeizing upon their Rights and Liberties, Goods and *Intereſts* in their Soveraign, is their Enemy: And whether he boiſterouſly ruſh, or ſubtilly ſcrew himſelf into their Government, he invades them; explicitly or implicitly wages War upon them in making himſelf their Signior and them his Subjects: which juſtifying oppoſition on their part, as againſt a Rifler of their pockets, or Breaker of their Houſes (otherwiſe, the ſupream Law of common ſafety, were no Law at all, but of no effect) publickly authorizeth the Corporation and each Member of it (*Qua talis*)

lis) to imitate *Ehud*, digging the deliverance of his Countrey out of *Eglons* entralls after eighteen years service. Nor see *I* how a popular revenge in this case, hazards unfaulty persons in time of Peace; it being hard to infer bad conclusions out of good premises: And should the humour of bold injustice wrest it to bad example, the sad effects of our unsuppressed uprores, hath now awakened the hand of Justice (once established to crush them in the shell, and quell them in the first motions.)

You see your warrant, and your *British* Antecessors accomodation of the *Lord-Dane* with bed and boord, and a grave to boot (by common and secret Order) tells you; Your short cut to freedome is a speedy execution of the *I*mprecation in the *Psalmist*. *Res nequissima tenaciter inhæret ei, & quod decumbit, non amplius resurget.* That is (for in the holy tongue the *I*mperative here differs nothing from the

the future) *Let the ſentence of guiltineſs proceed againſt him; andnow that he lieth, let him riſe up no more.* Your *Scotch* Auxiliaries teach you a bolder Stratagem in the caſe of Doctor *Doriſlaus*, whoſe end is as uulamented (but by his creditors whom he lurched, or Grammar Schollars whom he had taught in *Leyden*) as his Religion and practiſe were abominable: Bowing firſt to the vanity of the Covenant, then of the *Independent*, and aptly convertible (through a daily uſe of horrible Oathes and Curſes, ringing to this day in *Horeſtreet*) to any other *Idol*, he was eſteemed a flat Atheiſt; and as the one eye of the *Engliſh Monſter* whoſe taile (pardon the phraſe, God will have truth goe homely ſometimes) is ſet in the head-place, that is, of the diſordered Government whereof he was fit to be, & made Advocate General. And having guided all along to our overthrow, he had now undertaken to induct it into the

favour of all Princes Courts. An open, and profeſſed Enemy to God, the Church & Mankind *eo nomine*! and by good conſequence liable to the curſe: *So let all thy enemies periſh ô Lord*, and by his own Civil Laws, to the ſtab or ſhot of any mans knife or piſtol: And how more exempt by the Law of God in a time of interrupted Juſtice and ſilenced Laws (the abuſed rule againſt Monarchy, *Salus populi ſuprema lex*, being uſefull in ſuch an Anarchy) than *Siſera* from the naile and hammer of *Jael*, or *Holofernes* from the ſtroke of *Judith*; or how omiſſion of the opportunity had been in *Jael* and *Judith* culpable (the firſt, hereof being bleſſed by the Angell of God among women, and the ſecond reckoned by the high Prieſt and Ancients, the Exaltation of *Hieruſalem*, for their heroick Acts without Commiſſion, ſave from the common ſafety) and exceptation of the like advantage in the ſame caſe and territories,

where

where the wickedneſs is committed (ſaving alwayes the Rights and Priviledges of forraign Nations) is in another unjuſtifiable, I am not unwilling to learn of any body. Any other of their fellow Subjects as well as they, might have done the feat, and either of them the like to any other on the like occaſion; and why not to *Doriſlaus* had he lived in either of their dayes and Government, or either of them in his, his former actions and preſent deſign exceeding or equalling *Holoferneſ's* or *Siſera's* againſt *Iſrael*? *Cain* ſeeing the murther of his Brother (Treaſon againſt his Father the Monarch of the Earth) diſcovered, went in bodily fear ever after, *Omnis qui invenerit me, Occidet me*; *Every one that finds me, will kill me*; As if he had read in the Law of nature, that Conſcience bound to do it one way or other, to uphold the World; which cannot ſtand without Juſtice but would return to nothing as ſoon as it

was made, there being the same distance. *Ab ente ad non ens.* From beeing to nothing, as there is *A non ente ad ens, From nothing to being.* And I wonder more at the dastardy of the multitude sparing his Mates in *England*, than at the boldness of a few falling on him in *Holland* with the double perill of their own, by the *Arm* of Violence in the Room, and Sword of Justice in the States, were they apprehended. God, who let not the Rebell *Joab* be privileg'd by the *Altar* (the chiefest Sanctuary of *Judea*) would not have him, who had scor'd the Father out of the Register of the living by a charge of death drawn by his hand, and labour'd to bring the Son into a worse condition by barring him out of *England* with forraign Leagues (hard by his Royall presence to, gaz'd upon by him without shew of reverence) scape in the best asyle under Heaven: But (O righteous Act:) tolerated mask'd Death to smite

ſmite him (*ſanz mercy*) into the pit of Hell, as it (men ſay) in his clothes, ſent the Moſt Sacred Prince into *Abrahams* boſom. He who moved the Iron-gate to open of his own accord to his Servant *Peter*, cauſed the Poſtern, willing to aid his Juſtice, ſhut in his Enemy. He who permitted *Abſalon* to be ſlain with three darts for the three mentioned ſinnes, his emnity to God, the Church, and Mankind, ſuffered him to be ſped by three Perſons; herein, I hope, declaring for his annointed, and in the riddance of one, giving earneſt as it were, that he will be with him as he was with King *David*, whitherſoever he goeth, and cut off all his enemies out of his ſight.

The Dam eaten up after her eight young ones by a Serpent climbing out of the *Trojan* Sacrifice to her neſt, was a ſign that the injured *Græcians* ſhould not take *Troy* under ten years; I am no *Tſophnat* or Secretary of State

to Heaven, yet am assur'd by Evidence, better than that of Lands, there is thence a net spread to catch them, head and taile; and I hope to see it drawn ere the War reaches that Period, as nigh as 'tis.

To speak out, and all; why should I not? what hinders? I know a man, who at the entry of the troubles, in a dream in the visions of the night when deep sleep falls upon men in slumbering upon the bed, when God openeth the hearts of men and sealeth their instruction, saw men a chopping the head off, of our late Soveraign: God knoweth, he loathed and chid his fancy for entertaining the Motion: But God speaketh once, yea twice, yet man perceiveth it not. Then, two or three moneths afore *Naseby* Fight, a Duell, by Corn fully eared, between a stronger and weaker Personage, who at the first encounter lay at the feet and mercy of the other, but breaking loose through his oversight, pared of his

his Crown and utterly diſenabled, but fell him not; This he diſcovered to his fellow-priſoners, as time may manifeſt. After, a flock of Pies beating quite down, and killing out right the mighty Raven: Another time two Mowers paſſing thorow, and cutting down the whole Land between them; which is all come to paſs to our endleſs ſorrow: In fine Armies of flying Vermine filling an empty Barn encompaſſed with a Net, in the draught whereof they were all taken, conſtrued to be, and uſed as Spoilers of common good. This he hopeth is a ſecret revealed to him; not for his worth (which he diſclaimeth) nor for his praiſe (which if I know him well, he diſreliſheth) but for their ſtay and comfort who truſt in God; who will as certainly ſpread his net upon the Ravagers, and take them in his ſnare, as he accompliſh'd his Viſion, who *told a dream, and lo a Cake of barley bread tumbled into the hoſt of* Midian, *and*

and came into a tent and ſmote it that it fell, and overturned it that it lay along. The unbeleeving and (in their own opinion) unmoveable *Maſters* of the time, who will laugh at it as a light dream, and caſt upon him the ſcoff. *De ſot homme ſot ſonge*, may (if God pleaſe) find it ere long their burthen, & him (in this matter) a true Prophet.

You have read the maſtering of the Land by Duke *William*, who had ſcarce a *Brittain* to ſtand with him: The King hath not a man (conſiderable, and out of Armes) againſt him; And a Rebellious party cannot debar him long from it. You have beheld the diſſolution of the Parliament, heretofore opinionated to be as able as any of the Gods, under him who is *Deus Deorum*, *The God of Gods* as terrible as Death, φοβερῶν φοβερώτατον The moſt terrible of things terrible; as infallible as the Chair, that cannot likely erre; as unmoveable as *Mount Sion*, that ſtandeth faſt; as ſubtile as the Ser-

pent,

pent, which cannot be charmed; as unconquerable as the Church, againſt which the Gates of hell are not able to prevail; as durable as *Mekokek*, the *Legiſlative* power laſting till *Shilo* came, this to his ſecond comming: And the World accounts theſe as blazing *Meteors*, of ſhort continuance. The Circuit of Gods ſevere Judgment began at the Houſe of God proceeded to the Houſe of Parliament, and is now arrived to divide, and, who infers not? to confound the Garriſons of the Army. True it is, they are piec'd again, but as *Sampſons* Foxes looking croſs wayes; and if the tie hold a Battell, I am miſtaken; let them once draw their Swords, and it is oddes they ſheath them in one another. However, their putting to death at once on one Scaffold the ſum of ten thouſand, were there no other Argument, warranteth to affirm. *Non durabunt ætatem*: No, their glaſs is run, their time out, their deſtruction

ſtruction at the Gates. You ſee them mounted into the Throne, triumphing with the Scepter in their hands, jetting in the Royal Robes, looking big in the Crown, and raiſ'd, in their own conceit, to a capacity of making Leagues, which, I believe, *Turkes* abhor, and Chriſtian Princes deteſt as the League with hell; nay, to a Brotherhood with the Sun and *Moon*, and lineage with the Stars: They are in the *Zenith* and Verticall point of preſumption; wait but the moment while of the *Pſalmiſt*, and, though all the tainted blood in the Land cannot ſatisfy for a drop of Royal, they will fall like *Lucifer*, periſh and come to nothing.

Then, they whoſe policy cauſeth craft to proſper, and the Sword to drive as it were towards the fift *Monarchy*, ſhall be cut in pieces, and their houſes ſowed with ſalt, or made dunghils; they whoſe lives turn the world into a wilderneſs, ſhall at their deaths

deaths want attendance of the living, and company of the dead; the higheſt of them climb higher, happily as high as *Haman*, and a wry mouth marre *a Fair-face*; He who rideth in the ſecond Chariot of the Kingdom, come to a worſe end than his Nameſake *Cromwell* did in *Henry* the Eights time; That Judge of Hell, who ſentenc'd the King to die, if his brother *Pilate*: violence done to his own life guide not his hands to diſpatch himſelf thither, hear the Sentence. *Percutiet te Deus, paries dealbate, &c. God ſhall ſmite thee, thou whited wall, for ſitteſt thou to judge after the Law, and commandeſt me to be ſmitten contrary to the Law?* That Cut-throat and right hand of *Satan*, who in a new way diſſected his Royal body, the manner of the diſſolution thereof differing more from all other Princes that ever were, than ſome opinion their conſtitutions vary from other mens, experiment the truth of the heavy ſaying. *Expedit ei,*

ſi

si mola asinaria circumponatur collo ejus & abjectus fuerit in mare Better a milstone were hang'd about his neck. &c. The Hirelings likewise who have, for handfuls of bread and pieces of silver, taught to slay those who were not to die, shall have their last payment among their Brethren that sold the Righteous for silver, and his Inheritance for a pair of shoes. And God, after the horses are weary of dragging, Hangmen of Executing, embowelling, quartering, and hanging up the Quarters of the obscure Rabble of Plotters, Actors, Oratours, Libellers, Writers, Contributers, Abetters, Harbourers, will profess *Non novi vos, I know you not.* Then, as the *Cretians* gloried in the Tomb of proud *Jupiter*, whose Godhead ended in *Hic jacet Jupiter. Here lieth Jupiter*: So will you triumph over the *Armado* by Sea and Land, their cruell Divinity dying in *Hic jacet Exercitus. Here lieth the Army*; the engagement with Hell

Hell shall not stand, the Covenant with death shall be disanulled; and the Inventions made to worship, be better known to be *Idols* by their Character, which is, to bring calamity and horror to the Worshippers, joy and laughter to the haters of them. לעיבריו דהוח מפליא שהוא מביא פלצות ליצנוראי וצרת דבוח. Then, warres and troubles shall be determined, violence and spoile removed, sorrow and fear excluded, thoughts of Rebellion feared (more than our Rebels, impotent wormes! would have their acting of it) your flocks and harvest secured, dwelling and assemblies protected, Judgment and Justice executed, Religion and the Throne established, sin pardoned, the people sanctified, the Land cleansed, and the holy Name of God for ever magnified for his deliverance of it; The old Parliament (seeing its former errours) or any other moderate one will have the force of the drug *Catholicon* to remove

move obstructions, and set it right from *Dan* to *Beersheba*.

If sitting like Pellicans in the Wilderness, and Owles in the desert, eating your bread with ashes, and mingling your drink with teares, your unchristian diffidence of Gods all sufficiency question, how can this be, contributing neither strength nor money (νεῦρα τῦ πολέμυ *the sinews of warre*) to the furtherance of the work? the Prophet *Elisha*'s answer to the incredulous *Samaritan* (a little altered) shall be mine, you may (if vengeance will let you live) see it with your eyes; but shall not share of the true benefit of it.

Wherefore, let me beg of you in the form of *Italy*, *Date qualche cosa per amor vostro*, *Doe good for your own sakes*. The Title of Honour engageth you Noblemen; Nobility native and dative issuing from the King with Bond of Service, and comming to him again with the Seignory appertaining

ing, in caſe of Treaſon. Would you regaine the ſplendor of it ruſted by late Neutrality, or eſſence of it loſt by Diſſervice, I offer you a Remedy without rubbing of you.

Your Coat of Armes, you Gentlemen; as they are Badges of your degrees in learning, manhood or other deſerving qualities; So are they good Remembrances of your duty to your King, giving them for uſe not ſhew, his Defence not Offence; you cannot think he Armed you againſt himſelf: The name of Field charg'd, & Armes and Scutcheons will tell you, If you refuſe to beare Armes, follow him in the field and charge in his cauſe, you renounce your Gentry.

The death of Trade (turn'd Souldier) you Tradeſmen living on your ſelves, you wear into a waſt; ſpending on the quick ſtock, you will ſhortly leave nothing to cheriſh life in it.

The unwillingneſſe of the creature (taught by mens diſobedience) to

adminiſter food or raiment without the King partake of it, you Countreymen; Unfruitfull is your Nurſery, while the Head-ſcion is broken off, and among Briers and thornes unbruſh'd up by him; unproſperous your ſeedneſſe among tares Unweeded out by him; unprofitable your heards among Wolves unchaſed out by him; Nay, ungracious is your fruit of the wombe unnurtured by him, untractable and wild among ſavage Creatures untamed by him.

The re-eſtating of your ſelves, families and poſterity (to your ability) in the Inheritance that fadeth not, the repoſſeſſion of enough for livelyhood without ſlavery and diſcontent, your Princes and own neceſſities of whatſoever your hearts deſire command you whoſoever within the three Kingdomes.

Firſt (taking for your patterne the three *Magi* travailing with golden Offerings to the young *King* of *Judah*) to

to bring or ſend a Preſent of gold to yours: Conſtant Subjects for love, but penitent Offenders for fear. For though his ſweetneſſe of diſpoſition be King *Solomons*, apt to entertaine any of *Adonijah*'s ſtamp on *Adonijahs* termes, *If he will ſhew himſelf a worthy man, there ſhall not a hair of him fall to the ground: But if wickedneſſe be found in him he ſhall die.* Yet Delinquents viewing themſelves well, had need of *Jacobs* determination towards *Eſau, I will appeaſe him with the Preſent that goes before me, and afterwards I will ſee his face: peradventure he will accept of me.* As a bucket or two poured into a pumpe at low water goes not unrewarded with a hundred; ſo the aſſiſtance but of as many Millions as the Marriage of a Royall Daughter asketh you, would be returned in Righteouſneſſ and Peace. What you ſo commit to the Sea, you will find againe upon your table. The greater your contribution is, the greater will

be your Retribution. *Qui ſerit benigne, benigne etiam metet, He that ſowes plentifully, ſhall reap plentifully.* The loane of a fifteenth will do it. You are content to ſpend your ſelves in Contributions for your private good, you will not ſure grudge to ſpare a little for publique and private: You have found a hoard, or made a maſſe of treaſure to underſet your houſes by Compoſitions, and are ready preſt at your ſharp Land-Lords call (having a teate upon you to ſuck at pleaſure) to Fine againe for them rather than quit Poſſeſſion; you will (I hope) find a driblet to ſet them firme: You have been kind to your ſelves in a doubtfull, if not a falſe way, (for you are not yet ſure, Compoſitions are lawfull) you will not be cruell to your Liege Lord and ſelves in an equall: You are not of the Communion of Saints, who will give nothing to ſuſtaine it; unworthy of that *Magni pretii Margarita, the Pearl of great price,*

price, who will offer nothing to purchase it; If you are unwilling to part with all in the cause of *Christ*, you are none of his Disciples.

Then, (making use of the famous Remedy of the *Athenians*, who in their extremity were accustomed to quit all their houses and draw into a Body) to prepare to meet and help the Lord and his annointed against Devills incarnate; whose conquest requires your double diligence to hear and practise S. *Paul*'s Martiall lesson, ἀνδρίζεσθε παγχρατίζεσθε, *Quit you like men, and be stout.* Now is it *Au bon du coup*, time to strike; Now your second time of payment for Wolves heads; (The Land to ridde them, recompenced those who brought them in; Out with this other more ravenous sort, and your reward is with God and his Annointed) Now or never is the day of decertation *Pro aris & focis, God and your Country*; Imitable now (if ever) is

the Gallant resolve of *Hester* upon the same occasion, *Et cum perierim, periero, If I perish, I perish.*

If you survive the day of Sentence in the Field, the honour and comfort of it will be your own; Should the thread of your life be shortened, like *Rahabs* Scarlet thread, it will save your houses and soules from ruine, *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake: shall receive an hundred fold and shal inherite everlasting life.*

'Tis better to hazard your lives, than Soules; to be buried with beasts in the bowels of the Earth, than with the damned in the bottome of Hell; to feed wild Ravens, than satisfy infernall Spirits; to part with your Heires temporally, than eternally; being in Heaven to rejoyce them, than lying in Hell to affright them; to leave them fatherlesse, than Godlesse; poor with Gods blessing, than rich without

out it, nothing than a curſe; to die honourably in duty, than live ſervilely out of it: to occaſion Poſterity to bleſs you for your tradition of truth & honeſty vindicated from corruption, than curſe you, letting the unrevenged blood of your Liege Lord and Soveraign deſcend upon it in Irreligion and Profanation. You who were Agents, or willing or careleſſe Spectators in any ſcene of his Tragedy, thruſt his enemies on the Bench to curſe him; And if the curſe impendent be unremoved by your entire endeavour to right his Death, cauſe, and Royall Progeny, the curſe of *Canaan* upon the *Cananites* for his fathers miſbehaviour to his Grand-father, will fall heavy on you and yours. Tis much in your hands to entaile by ſtoutneſſe, or cut off by timorouſneſſe the peaceſull Succeſſion of the Crowne, and joyfull Profeſſion of the Goſpel, to reſcue or alienate the Ark of God with the Guardian of it. And, as in the reſcue

reſcue hereof, you would meet the true *Melchizedek* comming forth with Rightouſneſſe in his right hand and Peace in his left to bleſſe you, and to be bleſſed by Heaven and Earth, congratulating your returne from Victory, as the King of *Salem* did *Abram's*: So on the other ſide, ſhould your love of vanity ſuffer thoſe (now ſhaken) Props of all bliſſe pulled downe, your own and ſucceſſors ſouls after a few poor and uncomfortable dayes, will ſigh out his dolefull Farewell, *All is loſt, all is loſt*. Truth unjuſtified by you will condemn you: If you dare not fight, or will not do your beſt for the re-enjoyment of it, you are ordain'd to burne for your falſeneſſe to it. I will here end (that I exceed not your patience to read, or ability to buy much in theſe hard and ſad times) with the cloſe of *Moſes* to the *Iſraelites*, *I have ſet before you life and death, bleſſing and curſing, therefore chooſe life, that thou & thy ſeed may live.*

FINIS.